THE WAY TO IMMORTALITY:

OR,

Happineſſe in her Perfection.

A Perſpective View of ETERNITIE, and Mirror of FELICITIE.

Printed at London, 1635.

Charles Lord Maynard

TO THE MOST ILLVSTRIOVS RIGHT HONOrable, and truely Noble Lord, WILLIAM Lord MAYNARD, Baron of *Estaynes* and *Wicklow*

RIGHT ILLVSTRIOVS AND WORTHILY HONOVRED LORD,

May it Please your Honor.

THe purity of this offring seeking an Altar in the world Consecrated only to *Vertue*, Pardon me if I have beene forc't to present it to your Honour, Since you are an *Altar*, or rather a *Temple*, where all vertues meete and all perfections are adored in a degrae of Glory and Admiration. And indeed I could not more meritoriously dedicate this Booke then to you. It seemes

ſeemes that Heaven hath guided my pen in this attempt for to tender you by this preſent that which was already due to your Merits, and if you wonder that I ſhould chooſe you out from our whole Nobility, to render you this reſpect of Homage and ſervitude to your Honour. The reaſon why I doe it is more pleaſant and fairer then Curious, foraſmuch as the Queene of the *Amazones* and the Divine *Plato* have wandred far behold meerely the ſhadow of *Valour* and *Wiſedome*. Vnder the name of *Alexander* and of *Socrates*, Can I not be touched with this Laudable deſire to ſhew the World that I admire it really in you both in Soule and Body, for all do know that you are ſuch a Lord as *Alexander* would have beene for a Monarch, I meane conquerour of a new World, Since that you conquer the glory of this, but onely for the love of the other, and that you are not onely one of the wiſe of *Greece*, but one of the wiſeſt of this World, as having beene honourably educated in true Honours Schoole, whence it comes that you ſo abound in *Nobleneſſe* and *Humility*; Your greatneſſe being ſo perfect, that after you have vanquiſht your enemies, for your laſt *Victory*, you tryumph over your ſelfe. Who would not bee curious (moſt illuſtrious Lord) to ſee another *Atlas* bearing the heaven of the Empire upon his

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ſholders, I ſtrive that ſucceeding Ages may know, I have erected this in Honor of you, who are as loyall a friend to *Vertue*, as a fatall foe to *Vice*, I meane, an Altar of Eternity unto your Immortall praiſes, to the end that my Muſes aſhes may not bluſh with ſhame in the Grave, for depriving your illuſtrious Lordſhip (who is this Ages honor) of a Tribute ſo juſt, and of an Homage ſo neceſſary as this is. Nor do I ſet forth theſe truths for to praiſe you (my Lord) your Throne is elevated vpon another *Olympus*, where no Winde of Flatterers can reach unto. For although I ſhould ſay, that you are the beſt Lord that ever was, yet it would not be a full expreſſion of your Goodneſſe, becauſe that you have Heavenly Guifts extraordinary, that exceeds *Nature*: to compare you to all the Lords together that were illuſtrious, I ſhould feare to offend their memories by an exceſſe of flattery, for none is ignorant how that you have putchaſt more Crownes then their ambitions could wiſh: and moreover, their Trophees were but of Lawrell, whoſe aſhes are meerely imaginary. But your Glorious Honour, having alwayes had faire Eternity for object, the ſame Eternity ſhall bee its bounds and limits. To match you unto your ſelfe, I ſhould feare yet to offend you, becauſe I ſhould be forced by the Compariſon to repre-

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ſent uuto my ſelfe an object to reſemble you in all things, and I cannot have any other but imperfect *Idea's*, ſince that the brightneſſe of your perfections, will rather dazle mine eyes, then enlighten them. What ſhall I ſay then (moſt Noble Lord) to begin to ſpeake of the leaſt of your Noble qualities, if every one of them bee a Dedale of Admiration, where I ſhould enter into a Laborinth by the contemplating and publiſhing of your vertues: they are ſo rare and Divine, that the acuteſt Wits bee ſo farre from putting them in practice, that they cannot conceive the leaſt *Idea* thereof: And from the continuall admitation that I am in, beleeving how bleſt you are, and not knowing names fit for thoſe great prayſes due unto you, I will praiſe the reſolution I have taken to carry along with me to my grave, the Honourable and juſt *Title*, of

Your Honours humbly devoted

unfaigned Admirer, and

Honourer of your Vertues:

A: DARCY.

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THE FIRST CHAPTER

Containing an Introduction to the enſuing Diſcourſe.

THere is nothing can fully ſatisfie the mind of Man but that which is aboue man, all the treaſures and riches vnder Heaven cannot make vp a proportionable obiect for the ſoule. For that which muſt terminate the deſires of ſo excellent and divine a nature, muſt bee of a correſpondent & like condition with it, that is, infinite and immortall. Now no ſublunary bleſſings extend thus farre: All worldly happineſſe, and earthly delights haue their changes, and haue their death. They are ſhort in their continuance, and vncomfortable in their end. For they leaue vs, when we leaue the world, and they nothing availe vs in the day of triall, when our bodies ſhall deſcend into the ſlimie vally, & our ſoules returne to God that gaue them, then all the

Feciſti nos ad te domine, & inquietum eſt cor noſtrum donec requieſcat in te. *Aug. lib. 1. Conf. cap. 1.*

choicest comforts of this life glide away from vs as the streame, and the sunne of our ioy will set for ever. Our beautie wherein wee haue so much prided our selues, shall turne into rottennesse, our mirth into wormewood, our glory into dust. Now if this be the condition, if such the state of our best pleasing contentations here below, how vndiscreetly, improuident of our soules welfare should we be, to bound our affections on the things of this world, what a madnesse beyond admiration, were it in vs, to trifle out our time, to waste and weare out our most pretious daies in the vanities vnder the sunne, as if God had placed vs here on earth, like the Leviathan in the Sea, to take our pastime in it; to ingulfe our soules into the sensuall pleasures of this life, as if we had neither hope nor expectation of a life to come, what an intollerable stupiditie were it, for the short fruition of a momentary content here, to plunge our selues for everlastingnes into a sea, as it were of fire and brimstone, where wee shall see no bankes, and feele no bottome. Me thinkes the serious consideration hereof, should even cut the heart, and damp the mirth, and wound the very soule of the most glorious and selfe pleasing worldling, whose life is nothing but a change of recreations, to thinke vpon his fading state, his flowing condition, his declining ioy, his dying life, and endlesse eternitie, to see how all things in him, and about him goe speedily forward in a most sensible declination, to behold with his eies, how his goods, and his greatnesse, his liuings, and his life, and all the most pretious delights which his sensuall heart enioyes, are already winged as it were

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were for their flight, and muſt ſhortly bid him an everlaſting farwell. And then what ſhall bee his ſtay, where ſhall be his ſhelter, what will remaine to bee done, but with that ſad and diſconſolate Heathen, to ſhut vp all in that hopeleſſe and helpleſſe lamentation, *Anxius vixi, dubius morior, heu quo vado*, I haue ſquandred out my life in an vnfruitfull way, I haue lived vnreſoluedly, and die doubtfully, and now whether away O my ſoule, woe is thee and alas for evermore. And ſuch is the bitter cloſe, and vncomfortable ende of all thoſe who goe deſperately on in the waies of their hearts, and in the ſight of their eies, and make not God their ſtrength; though their excellency mount vp to the heauens (ſaith *Iob*) and their heads reach vnto the cloudes, yet ſhall they periſh for euer as their doung, and the eye which hath ſeene them ſhall doe ſo no more, *Iob*. 20. 6. O then how deepely doth it concerne vs, to raiſe vp our deſires to things aboue, to fix our hearts vpon the true rocke, to drawe our waters of comfort from the euerliuing fountaine, to truſt ſo much more on God, by how much we haue leſſe on earth to truſt to. Now for our better incouragement to this dutie, and to the end wee may the more eaſily vnlooſe our affections from the imbracements of this world, it will not bee vnworthy our labour to meditate a while vpon the nature of that Eternitie which doth vnavoidably abide for vs either in horror or happineſſe in the life to come.

CHAP. II.

Containing a description of Eternitie, with a briefe declaration of the nature and condition of it.

ETernitie is an infinite, endlesse, bottomelesse gulfe, which no line can saddome, no time can reach, no age can extend to, no tongue can expresse. It is a duration alwaies present, a being alwaies in being, it is one perpetuall day, which shall never see an Euening. Infinite are the descriptions of the Ancients, and divers their expressions, touching this Eternitie. The *Egyptians* conceiuing that God was eternall, and his duration and being to bee properly tearmed Eternitie, represented the diuine power by a Circle, which had neither beginning nor end. And hence it was that the Ancient Romans erected Temples which they dedicated to their Gods in a circular figure. Thus *Numa Pompilius* deuoted a round Temple to the Maiestie of *Vesta*. And *Augustus Cæsar* the like in honour of all the Gods: *Pythagoras* the better to expresse that God was eternall, commanded his Schollers that so oft as they accommodated themselues to the worship of God, they should turne themselues round. The Turkes euery morning ascend into an high Tower built in the fashion of the *Egyptian Pyramides*, where they deuoutly salute their God and Mahomet, crying with a lowd and roaring voice, *Deus semper fuit, semperq; erit*, God alwaies hath beene, and euer will be. *Mercurius Trismegistus*, the most famous among the Philosophers, represented God the true

true Eternitie by an intellectuall ſpheare, whoſe Center was euery where, but without any circumference, becauſe he was the beginning and ende of all things, not bounded within any compaſſe, nor terminated in any limits. It was an vſuall cuſtome among the *Naſomons*, an ancient people in *Africa*, that they coveted to dye ſitting, and would alwaie be buried in the ſame poſture ſitting in Cells vnderneath the earth, and this they did to ſignifie by that vnmoueable geſture, that they ſhould now ſing a *requiem* from the buſineſſe of this troubleſome world, and had now ariued at the hauen of eternall quietneſſe: Thus we ſee how theſe miſerable heathen who had no other light but nature, no other guide but thoſe lame and corrupted principles, which were left in them after the fall, did notwithſtanding according to their broken and weake apprehenſions, tire out themſelues in the expreſſion of Eternitie, and how euer they were vnhappily ignorant in the waies of God in this life, yet they earneſtly laboured to know what ſhould become of themſelues hereafter, and to finde out the ſtate of the life to come: Oh how iuſtly might I (were it not a digreſſion!) take vp a lamentation and deplore the wretched condition of our times, how ſhort doe wee fall, euen of the perfection of Heathens, what man is there amongſt vs, that caſteth forth ſo much as a thought vpon Eternity? wee liue here as if there were no life hereafter. Our Earth is our Heauen, and our pleaſures, our Paradice, we crowne our heads with roſe buds, wee eate of the fat, and drinke of the ſweet, and ſay in our hearts, no euill ſhall happen to vs, & yet when we haue done

all, *Omnes humanæ consolationes sunt desolationes*, Hearts ease will not growe in this earthly garden, the true rest will not be found, but in the true place, the eternall Hierusalem, sound and entire contentment hath no rooting in this world. For as one hath it excellently * dispose & marshall all things to thine own hearts desire, yet shalt thou (doe what thou canst) still meet with some crosse or presure in the way. Since it is so, let vs not then determinate our affections in these earthly things, which are of no continuance, but let vs send our hearts before vs to those heavenly mansions where they shall be crowned with fulnesse of happinesse, and shall swimme in streames of pleasures for evermore. Certainely there is no true rest but that which is eternall, & the sweetest refreshment our soules can finde in this world, consists in the serious meditation of the ioyes to come, in devoting our selues and all we haue to his seruice, from whom wee haue them, in trusting to him, and relying on him, for out of God the soule findes no resting place to set her foot on, but every where stormes and waues, death & hell abide her, when we haue improued our contentments to the very height of our desires, when we haue attained as much happinesse as the world can giue vs, yet then may we be cut off perchance in the midst of our daies, when our breasts are full of milke, and our bones full of marrow, or suppose we spinne the thred of our life to a longer day, and God crowne vs here with the blessings of his left hand, the comforts of this life, and length of yeares, yea though all things favour our longer continuance in this world, yet in the

* Dispone & dina omnia tundum tu- n velle & vi- re, & non venies, nisi mper a li- uid pati de- re, aut si on- aut invite ita crucem mper inve- ies.

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end time and age will ruine vs. Wee ſhall bring our yeares to an end, like a tale that is told, and ſhall vaniſh away like a ſhadow, though we liue many yeares, and in them all we reioice, yet in the end we ſhall remember the daies of darkneſſe, ſaith *Solomon*, and the time ſhall come that the eye which ſaw vs, ſhall ſee vs no more. * The Sunne ſets, and riſeth againe, but we alas when our glaſſe is runne, and the ſhort gleame of our ſommers day is ſpent, ſhall neuer returne till our laſt ſummons, when the dead ſhall heare the voice of the ſonne of God, and they that heare it ſhall liue, and come forth of their graues, they that haue done good to the reſurrection of life, and they that haue done euill to the reſurrection of condemnation, both to Eternitie, and then ſhall follow that large day, that ſhall neuer ſhut in, that infinite continuation of time that ſhall neuer end, that vnlimited Eternitie, which ever hath beene, and is, and will be the ſame for euer, when the Sunne ſhall no more yeeld her light by day, nor the Moone her brightneſſe by night, but God ſhall be our light, and the Lord our glory. But oh the vnhappy condition of our age, who is there that ponders theſe things with a digeſted meditation, that lookes into the ſtate of his ſoule with a ſerious eye, that examines his conſcience, vnvaileth his heart, and conſidereth his waies. That endeauours to lay a good foundation for the time to come, wee ſtand at the doore of Eternitie, and while we liue, we are euery day entring into it, it's but a ſtroake of death & we are gone, even in a moment, and whether? from our ſhort and fading delights, to an endleſſe, eaſeleſſe gulfe, where our worme

* Soles occidere & redire poſſunt, nobis cum occidet, ſemel brevis lux, nox eſt perpetuo vna dormienda. *Cat.*

worme ſhall never die, nor our fire ſhall neuer out. Now let all thoſe who ſwim in the ſtreames of their voluptuouſneſſe, putting far from them the evill day, who labour to expell from their hearts, and to ſtifle in the bud the ſad conſideration of their approaching infelicities, let them (I ſay) knowe, that they may fall into this vaſt gulfe of Eternitie, when they leaſt ſuſpect it; into which when once they haue vnhappily plunged themſelues, they may deſire redemption, but ſhall not finde it. * It ſhall be one of their torments, to know they ſhall never be out of torment. All the gold of Opher cannot purchaſe them one minute of reliefe from their vnexpreſſible miſeries. But now, euen now is the jubile, now is the accepted time, now is the promulgation of pardon, there remaines nothing for our parts, but to ſue it forth, we need not many hundred of yeares or number of daies to redeeme our miſpent time, and to waſh out our contracted pollutions, no, one day, may through Gods gratious favour, and loving indulgence, procure more mercy here, then Eternitie of time may obtaine hereafter, one ſigh from a true ſorrowfull heart here, ſhall prevaile to diſcharge more debts, then infinite ages ſhall acquit or ſatisfie for hereafter. Here God with patience expects our repentance, but if we abuſe his forbearance and come not in, hereafter with trembling wee ſhall abide his judgement:

Poſtqanm iſtinc exceſſũ fuerit, nullus pœnitentiæ locus, nullus ſatisfactionis effectus, *Cyp.*

Let vs therefore be wiſe in time, and remember our creator in the daies of our youth, before the evill daies come, and the yeares approach, wherein wee ſhall ſay, we haue no pleaſure in them, before our duſt

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returne into the wombe from whence it came, and our lungs be locked vp into the breſtleſſe earth, before that black and gloomy day, the day of death and diſſolution appeare to vs the which (if our timely repentance here prevent not our doome) will ſeale vp our ſoules to eternall darkneſſe. Let vs conſider that whereſoeuer we are, whatſoeuer wee goe about, wee ſtand euery *minute* of our time in the glorious preſence of an * incomprehenſible maieſtie, whoſe bright and moſt piercing eye, is ten thouſand times clearer then the Sunne, who knows all hearts, ſees all actions, vnderſtands all councells, viewes all perſons, there's not a word in the tongue, not a thought in the heart, not a ſparke of luſt in the fleſh, though neuer ſo ſoftly blowne, and ſecretly kindled, but he beholds it altogether, he is all eare to heare, all hand to puniſh, & when and where he pleaſe, all power to protect, and all grace to pardon, he that findes not his mercy, ſhall feele his fury: and who amongſt vs can dwell with devouring fire, who amongſt vs can dwell with everlaſting burnings?

* *Immaniſeſtus omnia autem manifeſtans per omnia apparet & in omnibus.*

CHAP. III.

Expreſſing how all men doe naturally beleeue this Eternity.

WIthin theſe hundred yeares many nations haue beene diſcouered and many are diſcovered ſtill which were vnfound in former ages. Amongſt them ſome haue beene found to liue without law, without King, but yet none without

ſome knowledge of God, and of ſome everlaſting being in the world to come. What moued the *Brackmans* in *India*, and the *Magies* amongſt the *Perſians*, to begin and end their vndertakings with prayers to God? What moued *Publius Scipio* never to enter into the Senate houſe before he had aſcended the *Capitall*, avowing that principle as conſtantly in his practiſe as he did in his knowledge, *A Iove principium?* What made *Caligula* (which threatned the aire if it rained on his game-plaies) yet, to runne vnder his bed, and wrap his cappe about his head at a clap of thunder? What moued *Attillius Regulus* (who had no other teacher then a naturall illumination) to preferre the obligation of his oath before the ſafty of his life, and rather then he would breake his ingaged word and promiſe to the *Carthaginians*, expoſe himſelfe to all the torments that the cruelty and malice of his enimies could inflict vpon him? what moued the *Saguntines* a people of *Arragon* to that vndaunted reſolution of theirs, who hauing plighted their faith and loyalty by ſolemne oath to the *Romans*, choſe rather to entombe themſelues voluntarily in a fire which they made in their Market place, then to breake their faith to the ſaid *Romans* which they had ſo ſolemnly ſwore and ſacredly avowed vnder their protection? what, I ſay, could moue theſe meere naturaliſts to ſuch a feare of an oath; to ſuch a trembling at Gods iudgements, to ſuch auſterity, and care, and cenſorious circumſpection in all their waies and actions, but that they naturally apprehended what they truly & diſtinctly vnderſtood not, *viz*: Some immortall happineſſe

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and everlasting being: and this they conceaued was beyond the mountaines, or aboue them, or in some other world, they knew not where, according as their seuerall fancies led them.

Certainely they would never haue so much vndervalued their earthly contentments, and sold all the comforts of this life (as some of them did) at so cheap a rate, but that they trusted to some future rest of more enduring substance after this life, and comfortably expected the immortall fruition of such ioyes as should abundantly countervaile the losse of all their pleasures. When I revolue in my minde the *Stoicall* reseruednesse, the moderation, the vnconquerable courage of these miserable *Heathens*, when I see *Cleombrotus* in hope of immortalitie to tumble himselfe voluntarily downe a hill, when I see *Socrates* smile vpon his hemlocke, and sullen *Scevola* burne off his owne hand without euer gnashing his teeth at it, when I see *Marcus Cato* scorne his owne life because his enimie gaue it him, and teare off the salue from his bleeding sides, which his owne sword had peirced: When I thus behold these vnhappy soules in the light of nature, to conquer nature it selfe, and to build these their resolutions vpō no other ground but the slender hope of some vnknowne contentment in the life to come, me thinkes these magnanimous acts of theirs howeuer they are not for the imitation of vs *Christians*, yet doe they tend to our condemnation. Their hope did exceed their knowledge, & our knowledge doth exceed our practise. God hath revealed to vs the immortality of the soule, and the eternity to come, in a farre more

cleare and prospicuous manner, then euer to the heathen Idolaters, and yet we lesse regard it: what should more affect vs here since our life is but a vapour, then to knowe what shall become of vs hereafter? and yet the consideration hereof lies like a waight of lead vpon our soules; and we iudge the very thought hereof a burthen. Wee readily apprehend such things as concerne vs in this world: our honours, our preferments, our pleasures we looke on with a cheerefull eye: but alas with how slow and dull a pace doe we proceed in the pursuit of our future blessednesse? wee meet with many stops in our way, many turnings in our iourney: and the truth is wee must not expect to arriue at so happy a hauen without some stormes; but what are these to Eternitie that long day that shall neuer shut in; that *vnum perpetuum hodie*, that beginning ever in beginning, in which the blessed doe euerlastingly enioy their happinesse, and renew their pleasures, and the damned are alwaies dying yet never dye? O that the meditation of this our future state could sinke deepe enough into our hearts, that we would make that the obiect of our thoughts here, which must be the obiect of our accounts hereafter, that the sense of our sinnes were the chiefe matter of our sorrowes, then should we enioy an eternitie hereafter boundlesse for time, endlesse for happinesse, where our ioyes should bee such, as should neither change nor perish.

CHAP.

CAP. IV.

Explaining how Nature hath repreſented and ſhaddowed out Eternity to vs in ſome of the creatures.

NOw to the end wee ſhould bee the farther encouraged vnto the inquiſition of eternity, God hath not only planted the knowledge hereof in the hearts of the *Heathens* but hath alſo repreſented it in the nature of the creatures. For if wee ſearch with a narrow eye into the ſecrets of nature, how many things ſhall wee finde in the world; as liuely reſemblances, ſhadowing as it were, and traceing out vnto vs this eternity? *Solinus* reports of a ſtone in *Arcadia* which being once inflamed burnes perpetually. And of this matter were your burning lampes made, which coutinued (as *Hiſtories* ſpeake) ſo many hundreth yeares in ancient Sepulchers. Like herevnto in the nature of it is your *Linum vivum*, a certaine kinde of linnen knowne in *India* which is vncombuſtible, nay it is not only, not conſumed by the fire but it is as it were cleanſed and waſhed & purified by the heate thereof; and hence it was that the body of the ancient *Romane Emperors* when they were to be buried according to the funerall rites of thoſe times, were ſhrouded vp into ſuch linnen to preſerue their aſhes and to avoide a confuſion and mixture of their bodies with common duſt.

Behold, here nature it ſelfe ſuggeſts an eternity to thy ſoule, while it preſents to thee ſuch things as the

fire cannot consume, many other such *Symboles* and representations of immortality may bee found in the booke of the creatures. The *Salamander* liueth in the fire and perisheth not, those famous hills in *Sicily* haue beene on fire continually, beyond the memory of man, and yet remaine whole and vnconsumed. The like we reade, of that *Oleum incombustibile* (as *Historians* call it) an oyle that ever burnes, but will never waste, & of the matter of this was that burning torch composed, which was fouud in *Tulliola*, daughter of *Cicero* her sepulcher: which continued burning fifteene hundreth yeares. These and many other shaddowes and traces of eternity, *God* hath vouchsafed vs to stirre vp our dead and drowsy hearts to a more exact inquisition and serious consideration of the time to come. For in the booke of the creature wee may see the power of the *Creator* and out of these particular workes of his we may vnderstand that, that *God* which hath endowed nature with such admirable qualities can giue the flesh also such a condition, that it shall endure according to his mercifull dispensation either torments or happinesse for evermore.

Now then to draw all this to an issue, since it is vndoubtedly true that *God* hath provided an everlasting being for the soules of men in the world to come: since he hath engrauen the knowledge hereof as with an Iron pen in the consciences of the *Heathen*, since he hath giuen vs so many liuely resemblances and traces thereof in the secrets of nature, and in the workes of his creation, Oh how should the meditation of this take vp our deepest thoughts, our refinest affections?

how

how ſhould this cauſe vs to reflect vpon our ſoules; to ponder our waies and with an vndazeled and vndeſembling eye throughly to trye and to deſcry clearely our owne ſtate, whether we be already waſhed with the blood of *Chriſt* and enliuened with a ſupernaturall vigour and life of grace, or yet ly polluted in our owne blood?

Oh, how can any man be at reſt and quiet in his minde, till he be aſſured and ſecured in this point; ſince that vpon it depend his everlaſting eſtate in another world? our daies wee ſee are wouen with a ſlender thred, our time ſhort, our end vncertaine, and when the oyle in our lampes is ſpent, and our glaſſe runne out, then *ex vnico momento pendet duplex æternitas*, we fly in a moment to an everlaſting being either in horror or happineſſe, where wee ſhall receiue according to the workes of our hands. If wee haue approved our ſelues ſincere in *Gods* ſervice, iuſt in our actions, diligent in our callings, faithfull in our promiſes, wee ſhall then attaine the end of our faith, the ſalvation of our ſoules; and the conſcience of our well ſpent life, ſhall at that diſmall day repleniſh our ſoules with abundance of conſolations.

Then all our teares ſhall bee wiped from our eyes; what we haue ſowed in ſorrow, we ſhall reape in ioy, when we haue finiſhed our courſe & ended our combate with ſinne and death: then ſhall our crowne bee ſure, our victory glorious, and our triumph *Eternall*; our graue ſhall be but as a ſweet refreſhing place to our wearied bodies, and death ſhall be our day ſtarre to everlaſting brightneſſe.

But

But on the other side; if wee haue in the whole course of our warfare here, expended our pretious time in the service of sinne and Sathan, and crumbled away the best and choicest of our yeares in the lusts of the flesh, and sports of vanity; then the issue of all will be death, and our end destruction. Our mirth wil be turned into wormewood, and our ioy into heauinesse: all our delights in this earth shall vanish as the flower, our sun shall set in a cloud, and our daies of iollity and contentation shall irrecoverably be involued and turned into perpetuall darknesse.

CHAP. V.

Containing a short digression touching the eternity of the damned.

AND here it will not be vnseasonable, nor any digression from the point in hand to consider with our selues, for our better encouragement to the waies of holinesse, the condition of that eternity which the damned haue in hell. O the vnhappy and ever deplorable state of those poore soules, who feele nothing for the present but wrath and vengeance, and can expect nothing to come but the vialls of *Gods* indignation to be powred on them in a fuller measure for ever after! And that which addes abundant weight to their miseries is; they shall burne but not diminish; they shall lye buried in their flames, but not consume; they shall seeke death, but shall not finde it: they shall desire it, but it shall flye from them: their punishment consists not in the indurance of any pro-

Nec qui torquet, aliquando fatigatur, nec qui torquetur, aliquando moritur, *Bernard. meditat. cap.* 3.

per

per or peculiar paine, but in the accumulation & heap of innumerable torments together. All the faculties of the ſoule, all the ſenſes of the body ſhall haue their ſeuerall puniſhments, and that which is more, vnſeparable, and more then that, eternall: There ſhall bee no degrees in their torments, but the leaſt ſhal be infinite. For as the wrath and diſpleaſure of *God* toward them is everlaſting, ſo ſhall their preſſures be. They enioy an *eternity* like the *Saints*, but not the *Saints eternity*; for their eternity ſhall beginne in horror, and proceed in confuſion: their eternity ſhall purchaſe and yeeld to them no other fruit but yellings and lamentations, & woe. Their *eternity* is ſuch as turnes all things into its owne nature: for all things where the damned doe inhabit are eternall. The fire is eternall: for the breath of God like a riuer of brimſtone hath kindled it, and it ſhall neuer goe out night nor day; but the ſmoake thereof ſhall aſcend for euer. The worme is eternall, for the conſcience of the damned ſhall be everlaſtingly tormented with the ſenſe of their ſinne: Their wormie dieth not, (ſaith the *Prophet*) and their fire never goeth out. The priſon wherein they are incloſed is eternall. The ptayers of the *Church* could open the priſon doores to *Peter*, but no prayers can pierce theſe walls, no power can ouerthrowe them, no time can ruine them; out of Hell is no redemption, no ranſome, no deliuery, *Cruciantur damnati, cruciantur in æternum*. This is the laſt ſentence of the *Iudge*, his irrevocable decree, his immutable and eternall *Iudgement* vpon the damned, which ſhall neuer bee reuerſed: * there is no appeale will lye from this *Iudge*; there is no

* Adeſſe intolerabile, abeſſe impoſſibile.

no reuerſing this judgement, when the ſentence is once paſt it ſtands for *eternity*; Hence it was that the ancient *Church* repeated this ſentence often in their diuine ſeruice, *Peccantem me quotidie, & non me penitentem, timor mortis conturbat me quia in inferno nulla eſt redemptio.* Whilſt I daily ſinne but repent not daily as I ought, the feare of death amazeth me, becauſe after this life ended, out of hell is no redemption. The blood of *Chriſt* ſhed on *Golgotha*, is fully ſufficient to ſaue all man-kinde, but it belongs not to the damned. If therefore the yoake of repentance ſeeme not ſweet to thee (ſaith St *Bernard*) thinke on that yoake which thou ſhalt be ſure to ſuffer, which is Goe yee curſed into eternal fire. But the moſt deplorable thing which is eternall in hell is, the irrevocable loſſe of the beatificall preſence of *God*, the eternall priuation of *Gods* ſight, the vncomfortable want whereof, doth more grieue their hearts, and wound their afflicted ſoules, then all their bodily torments. Thus wee ſee the vnhappy eſtate and condition of the damned in the other world, and how the higheſt linke in all this chaine of ſorrowes, wherewith they are enuironed, is the miſerable perpetuitie of their torments, when their reſtleſſe thoughts haue carefully runne through many thouſands of yeares, yet will they not then enioy one day, one little houre, one minute of reſt and reſpiration. Everlaſting darkneſſe is their portion, they beginne and end alike, with weeping and gnaſhing of teeth. Now ſince this is certainely true, is it poſſible that man ſhould be ſo forgetfull of *God* and himſelfe? Can he ſo farre degenerate into a beaſt, and indurate into a

ſtone

ſtone, as to read theſe things and not beleeue them, or beleeue theſe things and not to tremble? Can the knowledge of theſe things ſwim in our braine without a ſerious and ſound digeſtion of them into our hearts? when we ſee, and knowe, and beleeue, that inexplicable, eternall, endleſſe, eaſeleſſe horrors, without true and vnfained repentance, abide vs hereafter; and on the other ſide we knowe not, nor can poſſibly diſcerne with how ſpeedy and ſwift a foot our end approacheth, nor how ſuddenly wee ſhall be ſummoned to giue the world our euerlaſting farwell; How can ſo ſad and important a conſideration as this, poſſeſſe our thoughts and not torment them? or how can this chuſe but imbitter our deareſt pleaſures, & croſſe our indulgence to our ſenſuall affections? Did we but reaſon a while with our ſoules, and euery one of vs in a particular application ſay within himſelfe: I am here floating like a ſhip in the ſea of this world ballaſed on every ſide with the cares and diſquietings & preſſures of this life, and I ſayle on with full courſe towards the hauen of Eternity, one little blaſt of death is able to plunge me irrecouerably into this bottomeleſſe gulfe, where one houres torment will infinitely exceed (for the paine of it) an hundred yeares bitter repentance. And ſhall I now thus ſtanding vpon the very battlements of hell, melt in my delights, cheere vp my ſelfe in the dayes of my youth, ſhall I tyre out my ſpirits, trifle out my pretious time, rob mine eyes of their beloued ſleepe for ſuch things, to the which the time will come, when I muſt bid an euerlaſting farewell? Me thinks the thorough meditation of our future ſtate

ſhould euen ſtrangle our ſenſuall ioyes in vs, & withdrawe our hearts from the embracements of this world, eſpecially when wee ſhall to our endleſſe ſorrow vnderſtand, our deareſt contents muſt cloſe at the laſt in death and confuſion, and all our precedent pleaſures ſhall yeeld vs no other fruit but their bitter remembrance to augment our ſorrowes.

CAP. 6.

Wherein the queſtion is anſwered wherefore a finite ſinne, is recompenſed with an infinite puniſhment, wherein alſo is farther ſhewed that the ſeverity of Gods iuſtice therein doth no waie diminiſh the greatneſſe of his mercy.

NOW here ariſeth a queſtion to bee reſolved; how comes it to paſſe, that our mercifull and gratious *God*, who is ſo infinite in his goodneſſe and ſo abundant in his loue, whoſe praiſes the Prophet *David* amplifies in his 136. pſalme, twenty ſeauen times together, with this concluſion; *for his mercy endureth for ever*, how can it ſtande, that this our God, whoſe mercy is thus exalted aboue all his workes, ſhould be thus infinitely mercifull, and yet ſo infinitely iuſt too, as to inflict vpon a finite ſinne an infinite puniſhment, that he ſhould continue millions of yeares, yea to *everlaſtingneſſe*, in the avengement of thoſe ſinnes which were committed as it were in a moment of time, ſo that hee who hath offended

fended but temporally, ſhould bee bound to ſuffer paines eternally? I anſwere, wee ſhall ſufficiently vindicate and cleare *Gods* righteous dealing towards vs herein, if wee meaſure his iuſtice but by our owne rules:* for doth any law proportiòn out the time of puniſhment to the time only in which the offence is commited, and ſo meaſure the continuance of the pennalty by the time of the fault? Shall the priſoner lye no longer in the Goale, then he is committing his villanie? Doe not wee here amongſt vs often ſee ſome offences which were ſuddenly thought of and as ſoone executed, yet puniſhed with endleſſe dateleſſe baniſhments, which in compariſon to this life beare a proportion with eternity? Now if the wiſdome of man doth follow this rule in proportioning of puniſhments, weighing offences by the fowlenes of the fact, Shall wee denie *God* the righteous *Iudge* of all the world the ſame liberty over the workes of his owne hands? Againe if this will not ſatisfie our inquiſitiue mindes, let vs but take our owne hearts to taske, and ſifte them to the bottome, and impartially weigh; what a world of pollution and deceipte and perverſeneſſe is lodged in them, and then certainely wee ſhall finde matter enough againſt our ſelues without farther inquiry for our endleſſe condemnation: our owne conſciences will teſtify to the confuſion of our faces, that iuſt is the *Lord*, and iuſt are his *Iudgements*, that all the waies of the *Lord* are mercy and truth,* that his grace is not vniuſt nor his Iuſtice cruell: Adde herevnto that the fault of its owne nature is infinite, becauſe it is a ſinne againſt an infinite maieſty.

* Scelus non temporis longitudine ſed iniquitatis magnitudine metiendum eſt. *Aug. de Civitat. Dei lib. 21. cap. 11.*

* Nec iniuſta eius gratia nec crudelis poteſt eſſe iuſtitia. *Aug. de Civit. Dei lib. 21. c. 11.*

sty? *Gods* Iustice being infinite, the violation thereof by sinne must needs contract an infinite debt; because in sinning we rob God of his glory, which wee must needs repaie him againe: Now the satisfaction of an infinite debt, must needs bee infinite either in respect of time or measure; And because a finite vessell is not able to hold or comprehend an infinite wrath forasmuch as wee cannot beare *Gods* indignation, *propter immensitatem doloris*, wee must of necessity satisfie his Iustice, *durationetemporis*; the long continuance of our sufferings must supply what is wanting in the weight of our punishments. Againe he that dies in his sinne without repentance, offends as much as if he had sinned eternally, *quia omnis peccator est in æternum, si in æternum vixisset, in æternum peccasset*; *i.e.* had hee liued eternally, his sinne had extended to the length of his daies * for a man sooner ceaseth to liue then to loue his sinne, and therefore God may iustly after many thousand yeares torments in Hell, iterate their torments to the damned: because if they had longer abode in their sinfull flesh, they would still haue perpetuated their sinfull transgressions. Oh let not then sinfull flesh contend with its maker, let not vs prye into the heavens, nor curiously search into the secrets of *Gods* will, to finde a reason of the obligation of a sinner to perpetuall punishment, but rather in the lowlines of our heartes crie out with *Daniell*, O *Lord* righteousnesse belongs vnto thee, but to vs open shame, because wee haue rebelled against thee: let vs cast downe our soules at the foote of his grace, and humbly acknowledge in the sence of our defor-

Peccandi voluntatem non amisit sed vitam. *Greg.*

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deformities, that juſt is the *Lord*,& juſt are his judgements. Our weake vnderſtandings can no way fathome the depth of his counſells; his wiſdome is vnſearchable and all his waies are truth: but did we truly apprehend the nature of our ſinnes, wee would never repine at the weight of *Gods* Iudgements, for whereas *God* made man a noble creature, both beautifull and glorious, and after ſtamped on him his owne Image, righteouſneſſe and true holineſſe, how ſtrangely hath his ſinne diſrobed him of all his excellencies, what rebellion hath it ſetled in all his members, what ſtaines and pollutions hath it wrought in all his faculties? It is our ſinne which hath vnioynted the confederacies and ſocieties of the dumbe creatures, and hath armed them with an antipathy and rebellion one againſt another. It is ſinne which hath ſo ſtrangely altered the manners and conditions of our times, that hath turned mens browes into braſſe, and their hearts into ſtones, and their hands into blood, and their tongues into Scorpions it. Is ſin which hath wrought ſuch a confuſion and Chaos in all things vnder the Sunne, which hath changed truth into flattery, ſubſtances into formes, nature into arte, decency into new fangledneſſe, renting of hearts into cutting of garments. It is ſinne I ſay which in this our age hath diſſolued thoſe ſweete obligations of peace and correſpondency, which were formerly knitte betweene our neighbour nations, and inſteede thereof hath ſent in, fire and ſword amongſt them; & that hath rowled vp within theſe few yeares ſo many Noble ſpirits in thoſe parts into blood and deſtruction. And laſtly it

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is our ſin that ſhall at that laſt & dreadfull day turne the very Elements into fire, and the whole frame of this world with all the things therein, into their primitiue Chaos and Originall Confuſion.

Oh that wee did ſeriouſly conſider of, and ſoundly digeſt the meditation of theſe things! For had wee but hearts to vnderſtande, and eyes to ſee the deformity of our ſinnes and did vnpartially compare the ſtaine and pollution of them with the pureneſſe of *Gods* nature, and the brightneſſe of his Maieſty, how ſhould wee be confounded in our ſoules, with the ſight of our owne filthineſſe? How ready ſhould we be rather to admire *Gods* patience then queſtion his ſeverity? How ſhould wee tremble at his glorious preſence; and dread his power, and iuſtly feare what wee haue worthily deſerued, his everlaſting iudgement, ſince our pollutions haue moved him to abhorre the workes of his owne hands and to diſtaine the beauty of his owne creation? But if now on the other ſide wee adviſedly looke into *Gods* gratious proceedings towards vs, and his louing indulgence in reſtraining his incenſed diſpleaſure, notwithſtanding our infinite provocations, and in ſhewing vs a way to eſcape his fury; I know not whether wee ſhall finde greater cauſe to vindicate his juſtice, or admire his mercy. For true it is, as ſaith Saint *Auguſtine*, * Soe *Good* is our *God*, that he would never haue ſuffered vs to fall had not his power bene ſuch, that hee could extract matter out of our ſinfulneſſe to advance his owne glory. Oh how vnſearchable, how botomleſſe, how ſurpaſſing the apprehenſion of men and Angells

Deus adeo bonus eſt vt malum nunqnam ſineret niſi adeo potens fuiſſet; vt ex malo bonum eliceret. *Aug.*

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is the loue of *God* towards vs! whither can wee goe? which way can wee caſt our eyes, where wee ſhall not behold the admirable foote-ſteps of his mercy? If wee looke vpward, his mercy reacheth vnto the Heavens, ſaith *David*: If downeward, they that goe downe into the deepe ſee the wonders of *God*, ſaith the ſame *Prophet*, and his mercies in the great waters. If round about vs, thoſe that put their truſt in the *Lord*, mercy embraceth them on every ſide. And hence it is that the Apoſtle Saint *Paul* to the *Epheſians*, ſo diverſly amplifies the loue of *God* in ſeverall places of that Epiſtle, by ſundry appellations or epithites, as his loue, his greate loue, his abundant loue, his loue paſſing knowledge: againe, the riches of his glory, the riches of his grace, the riches of his mercy; *God* who is mercifull ſaith the Apoſtle, who is rich in mercy through his loue, his great loue, even when wee were dead by ſinne hath quickned vs together in *Chriſt Eph.2.4.*

The Apoſtle alſo in the ſame Epiſtle and firſt chapter expreſſeth the Lord, great in his power, abundant in his wiſdome, but rich, exceeding rich in his mercy. And why rich in mercy only? Is not the Lord rich in *Angells*, rich in the *Saints*, rich in the *Heavens*? Hath he not created the Cloudes, founded the Seas, wiſely compoſed the whole frame of nature? And is he yet rich only in mercy? True it is; the earth is the Lords and the fulneſſe thereof, all that wee haue, all that wee are, is his; but his mercy hath an excellency in it aboue all his creatures; yea (if I may ſo ſpeake) aboue all his attributes, aboue his Iuſtice; Mercy (ſaith

the Apoſtle) reioyceth againſt condemnation: Aboue his power; *Iacob* wreſtled with God and overcame him; aboue his greatnes; for he hũbled himſelfe to take our nature on him; yea aboue all his earthly creatures; for his mercy reacheth to the Cloudes, there is nothing doth more illuſtrate *Gods* omnipotency then his mercy. It was noe marvaile that *God* ſhould make the Heauens becauſe hee is power it ſelfe, or that he ſhould frame the earth; becauſe hee is ſtrength it ſelfe; or that he ſhould governe the times becauſe he is wiſdome it ſelfe, or that he ſhould giue breath to all creatures, becauſe he is life it ſelfe; But herein chiefly is *God* to be magnified, that hee who is infinitely iuſt, ſhould yet bee mercifull to ſinners, yea to ſinners while they wallow in their blood; while they reſt in ſinnes, while they haue no eye to looke after him, no heart to embrace him, no foote to follow him, no tongue to glorifie him, but lye woefully plunged in the dregs of their pollutions: Oh the vnſpeakable goodneſſe of our *God*, who hath ſo graciouſly invited thoſe ſheepe, who are ſo vnhappily ſtrayed from him: nay who doth with a * louing violence irreſiſtably call thoſe who haue trampled on his graces, and reiected his loue. But what ſhould moue the creator of all things who hath beene thus infinitely provoked, who is armed both with power to ſtrike; and meanes to be avenged, to compaſſionate his enimies? Certainely there is, there can be no other reaſon alleadged, but that which *David* ſo often iterates, *becauſe he is gratious, & his mercy endureth for ever.* But alas how (may the afflicted ſoule ſay)

Omnipotentiſſima facilitate homines ad ſeipſum convertit Deus, & volentes ex nolentibus facit. *Aug. ad vita.*

ſay)can his goodneſſe extend to mee who am nothing but wormes and duſt, and woundes and ſores and corruption? Who can giue him no oblation but my ſinnes, no ſacrifice but my ſorrow? What confidence now can I haue in this loue, what ſtrength in this mercy? Who ever thou art, that art thus, and no better diſpoſed to receiue the grace of thy God, bring forth this ſmall proviſion, offer this ſacrifice vpon the Alter. Since thou haſt nothing elſe to part with ſurrender vp thy ſinnes, yeeld him thy luſts, renounce thy whole intereſt in thy ſinfull delights, in thy immoderate affections * and then thy ſorrowfull ſpirit ſhall be a ſacrifice to *God*, thy wounded and broken heart hee will not deſpiſe; *I am with him* ſaith the Lord, *who is of an humble ſpirit and that trembleth at my wordes*. Wee haue his owne word for his mercy, wee haue his promiſe for it, wee haue his oath for it. He is faithfull ſaith the Apoſtle, who hath promiſed; hee is faithfull, hee cannot deny himſelfe. The Apoſtle ſaith not, hee cannot deny his mercy, but hee cannot deny himſelfe. If hee were any thing but mercy, then hee might deny his mercy, though hee did not deny himſelfe: but now by not denying himſelfe he giueth mercy, who by not giuing mercy ſhould deny himſelfe. And thus we ſee how *God* is faithfull and cannot deny himſelfe.* He may overcome himſelfe by pitty-ing the forſaken ones, but he cannot deny himſelfe by forſakeing his pitty. For how can he deny himſelfe to vs, who hath given himſelfe for vs? How can he deny vs his mercy, who hath given vs his life?

Nullius rei tantum in inferno eſt, quantum propriæ voluntatis. *Alſted.*

Superare ſeipſum poteſt deſertos miſerando, negare ſeipſum non poteſt miſericordiam deſerendo.

The end of the firſt booke.

THE SECOND BOOKE OF *ETERNITY.*

CHAP. I.

Containing an Exhortation to holineſſe grounded vpon the conſideration of Eternity.

THE very ſoule and life of Chriſtianity conſiſts in the life of a Chriſtian, as for outward formalities, they plauſibly ſerue to ſhew forth a good man to the eye of the world, but cannot make him ſuch; it's true, externall actions adorne our profeſſions: but it is, where grace and goodneſſe ſeaſons them, otherwiſe, where the ſappe and juyce and vigour of religion is not ſetled in the ſoule, a man is but like a goodly heart-ſhaken *Oake*, whoſe beauty will turne into rottenneſſe, and his end will be the fire. It was the ſaying of *Machiavell*; that the appearance of vertue was more to be deſired then vertue it ſelfe. But *Socrates a meere* naturaliſt,

liſt, aduiſed better, who ſaid, the good man is onely wiſe. Certainely our glorious ſhewes, and high applauſes, and exaltations amongſt the ſonnes of men will proue but miſerable comforters in the cloſe of our age, when the daies of darkneſſe come. O then as we reſpect the eternall welfare of our poore ſoules, let vs bee what wee would ſeeme. Let vs turne our words into actions, our knowledge into affection, and our ſpeculation into practiſe. Let vs not only in a generall and confuſed manner acknowledge *God*, but rather labour to know him: let vs not think it enough to beleeue that *Chriſt* came as a *Saviour* into the world, but endeauour rather by a peculiar, perſonall, and applicatiue faith to make him our owne. Alas what availes it my ſoule, that *Chriſt* ſhed forth his blood for the ſinnes of many; if he died not for mee? What ioy to my heart, that Chriſt is riſen for the iuſtification of ſinners, if hee be not my portion? what comfort to my diſtreſſed conſcience that *Chriſt* is come a light into the world, if I ſit in darkneſſe and in the ſhadow of death? What confidence of protection can I haue from hence, that *Chriſt* is a carefull ſheapheard ouer his flock, if I am none of that ſheepfold? O then let it be the chiefe deſire of our ſoules, and the vtmoſt extent of our endeauours, not onely to confeſſe *Chriſt*, but to bring him home to our hearts, to feele him, to affect him, to liue in him, to depend on him, to be cõformable to him: let vs willingly heare & cheerfully follow the voice of that ſweet guid, who is both the way, & the iournies end; that louing Phyſitian who comes to our wounded conſciences with healing in his

Qualis videri vis talis eſſe debes. *Gerh. Med.*

Non prodeſt Chriſti reſurrectio, niſi in te quoque Chriſtus reſurgat. *Gerh. Med.*

Sit ſcopus vitæ Chriſtus, quem ſequaris in via vt aſſequaris in patria.

his wings; that meeke and tender Lambe, who powred forth for vs teares of anguish, & teares of loue; teares of anguish to redeeme our soules, and teares of loue to compassionate our miseries. Now what a pressing persuasion haue we here to liue vnto him, who thus died for vs; to make him our ioy who hath borne our sorrowes; to fix him in our hearts, who for our sakes was fixed to the Crosse? * How should wee mourne in our soules, and weepe in secret for him, *quem totus mundus, tota elementa lugebant*, at whose sufferings the graues opened, the Sunne shut in his light, the earth trembled, and the whole frame of heauen in his nature and kinde expressed its sorrow. One of the *Rabins* when hee read what bitter torments the *Messias* should suffer when he came into the world (cried out) *veniat Messias at ego non videam*, Let the *Messias* come, but let me not see him. Did his torments seeme so dismall to the spectator, what were they then in the sufferer? If so gastly to the sight what were they in the sustaining? But what should we doe now? Shall we raile on *Iudas* that betrayed him, or on *Peter* that denied him, or the *Iewes* that pierced him, or the *Apostles* that forsooke him? No, no; let vs looke into our owne hearts, examine our owne waies: Doe wee not make his wounds bleed afresh with our sinnes? doe we not nayle him to the Crosse againe with our pollutions? doe we not grind him in our oppressions, and as it were massacre him in our murders? What sinne haue we euer forsaken for his sake; what inordinate affection haue we abandoned for his loue? Can we say and say truly that wee euer spared a dish from our bellies

Totus tibi figatur in corde, qui totus prote figebatur in cruce.

lies, or one houre from our ſleepe, or one faſhion from our backs, for his ſake? And doe wee thus requite our redeemer? * Was *Chriſt* ſtretched on the Croſſe, and ſhall we ſtretch our ſelues on beds of doune? Did Chriſt ſuck downe vineger for vs, and ſhall we ſurfet with plenty? Was Chriſt crowned with thornes, and ſhall we crowne our ſelues with Roſe buds? O let it ſhame vs to beare ſo dainty a body vnder ſo dolefull a head: but let vs conforme our ſelues to his life, and let our conuerſation bee anſwerable to his doctrine. Let vs fix our eie on this true Serpent, and faſten our hold on this ſure anker. Let vs looke vp vnto *Ieſus* the author and finiſher of our faith: Where our treaſure is, there let our hearts be alſo. We haue an ineſtimable price, a glorious inheritance ſet before vs, let vs carefully embrace all thoſe meanes that may further our progreſſe, as the hearing of the word, receaving of the Sacraments, earneſt and conſtant prayer to *Almighty God*: Let vs ſtriue as we ought, preſſe forward with all violence. The woman in the Goſpell which was ſo long viſited with her bloudy iſſue, it was her holy * violence and preſſing our *Saviour* that procured her health for her body and pardon for her ſoule: Let this be our endeauour, let vs neuer thinke our ſelues farre enough in the way to heauen, but prepare our hearts ſtill, and lay hold on euery aduantage that may further vs in our iourney. Behold now is the acceptable time, now is the day of ſaluation, whilſt you haue time then doe good vnto all: whilſt you haue the light, walke as children of the light: Iudge thy ſelfe here, that thou bee not iudged of the Lord hereafter.

Deus tuus parvus factus eſt, & tu te magnificas exinaniuit ſe maieſtas & tu vermiculus intumeſcis.

Victa eſt ad violentiam, quia violenta ad victoriam.

hereafter. Let not thy eies ſlumber, nor thy temples take any reſt, till thou haſt found out an habitation in thy heart for the mighty *God* of *Iacob*. Remember him as *Dauid* did, in thy bed, and thinke vpon him when thou art waking: *God* ſaid of the Church of *Thyatira*, I gaue her time to repent of her fornication, and ſhe repented not. O let vs not giue our good *God* the like occaſion to ſecond the ſame complaint againſt vs. Behold *God* now graciouſly calls vs and offers vs his mercy: Behold the ſpouſe comes, let vs goe forth to meet him: He ſtands at the doore, and knocks, let vs ariſe and open ſpeedily to our beloued, to day while it is called to day, let vs heare his voice, let vs not put off our time, as *Felix* did St *Paul*, *goe for this preſent time, & whē I haue a conuenient leaſure I will heare thee*, as if the time preſent were not the fitteſt. Let vs not ſtifle the checks of our conſciences, or ſay, as *Feſtus* to *Agrippa*, *to morrow thou ſhalt heare him*, † All procraſtinations in this caſe are dangerous: Let vs therefore take hold of ſaluation, whilſt occaſion ſerues vs. If we ſhut out our welbeloued he will be gone. Therefore let our hearts euen melt within vs, whilſt he ſpeakes to vs in his word; if we anſwer not when he calls vs, then ſhall we call and he will not anſwer. The *Storke* and the *Crane*, and the *Swallow* in the ayre know their ſeaſons and obſerue their appointed times, how much more ſhould man, eſpecially ſince times & moments, how long we ſhall enioy them, are not in our owne power, but in the power of God. The Angell in the Reuelation ſwore by him, that liueth foreuer, that time ſhould be no more, the time paſt can neuer be recalled,

Non quærit Deus dilationem in voce corvina, ſed confeſſionem in gemitu Columbino.

let

let vs therefore take the preſent time: For the time paſt was and is not, the time preſent is, but ſhall not be, and of the future wee can promiſe to our ſelues no fruition. But alas ſuch is our blindneſſe, ſuch an obduration is growne over our hearts, that wee vnderſtand theſe things, but feele them not; wee haue them ſwimming in our minds, but imbrace them not in our affections. The beſt of vs may take vp that complaint of Saint *Auguſtine*, * who averred of himſelfe, that his deſires were better then his practiſe, our vowes are in heauen, but our hearts on earth; our deſires are towards our home, but our endeavours flagge in the way, and we faint in our iourney: wee haue heavenly hopes; but earthly affections; wee all couet after happineſſe, but wee would take no paines for it; wee would enioy Chriſt in his benefits, but wee refuſe to partake with him in his ſufferings; *volumus aſſequi Chriſtum, ſed non ſequi*, wee would ſhare willingly with our *Saviour* in his Crowne, but not in his combat; nay oftentimes wee inſtance *God* for ſuch graces as we are loath to obtaine: like Saint *Auguſtine*, who prayed for continency with a proviſo, Lord giue me continency but not yet; nay ſuch is our intolerable ſinfulneſſe, and pollution of heart, that at the ſame inſtant, when our hands are lift vp to God for the pardon of old ſinnes, our heads are working in the contriving of new; as *Salvian* hath it, *dum verbis præterita mala plangimus, ſenſu futura meditamur*. Thus we draw nigh to God with our lipps, when our hearts are farre from him, our affections are buried in the things of this life. Excellent is that ſaying of *Iſidorus*,

* Teneo in memoria, ſcribo in charta, ſed non habeo in vita. *Aug.*

Regnum hoc ſempiternũ ex omni parte beatum eſt, omnibus promiſſum, & tamen de illo altum inter nos ſilentium quotus quiſq; enim eſt qui de hoc commemorat, hoc vxori, hoc liberis, toti hoc familiæ inculcat. *Iſid.*
Cœlum negligimus, terram non retinemus, *Dei* favorem non acquirimus mundi perdimus.

The kingdome of heauen, ſaith hee, is eternall, bleſſed every way and promiſed to all men, but who is there almoſt that ſpends one moment in the ſerious meditation of it? What man is there that ever talkes to his wife, to his children, to his family of ſuch a Kingdome? Wee can riot in the praiſes of our natiue ſoile, but wee bluſh to ſpeake of, and are aſhamed to commend our true country, our everlaſting home. In our dealings about the things of this life, our vnderſtandings are ready enough to apprehend them, and our hearts to entertaine them, and our tongues to diſcourſe of them; but in things that belong to the eternall ſalvation of our ſoules, how deepe is our ſilence, how ſlow our ſpeech, how vnskilfull our expreſſions?

Thus wee forſake heauen for theſe things which at laſt will forſake vs, and trifle out our time in things that will not profit vs. How far are men now adaies from that ſweete reſolution of Saint *Hierome?* Let others, ſaith hee, liue in their ſtatues, in their coſtly monuments: I had rather haue S*t Pauls* Coate with his heauenly graces, then the purple of Kings with their Kingdomes.

O that wee would looke thus lowly vpon our ſelues; wee are Chriſtians in profeſſion, O let vs bee ſuch in practice: ſeeing that God hath made vs ſtewards of his treaſures, let vs improue them to the benefit of our brethren: hath God giuen vs abundance of his bleſſings? o let vs not hide our talents in a napkin: let vs ſend our good workes before vs into Heaven: *pauca da, maxima in cælo recepturus*: theſe ſlender

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guifts, which thou doeſt chearefully diſtribute in this world, will procure thee an eternall compenſation in the world to come. That ſweete ſpeech of Saint *Iohn* is worth obſervation, *bleſſed are thoſe that dye in the Lord, they reſt from their labours, and their workes follow them.* When our deareſt friends, our ſweeteſt pleaſures, our moſt glorious titles of honour, the world it ſelfe, yea even our life it ſelfe ſhall glide away like a river, and turne to duſt, then ſhall our good workes follow vs, *non tranſeunt opera noſtra* (ſaith one) *Sicut tranſire videntur, ſed velut æternitatis ſemina iaciuntur*; our good deeds die not with vs, but they are ſowne in earth and ſpring in heauen; they are an inexhauſtible fountaine, that ſhall never bee dried vp: a durable ſpring, that ſhall never faile. They are acts of time, ſhort in their performance, yet eternall in their recompence; they build vp for vs, through the mercies of our *God*, an everlaſting foundation for the time to come.

Loe then here wee haue ſet before vs *viam ad regnum*, the way to our eternity; let vs goe on herein without intermiſſion; preſſe forward with violence and ſtriue to attaine the crowne.* Eternity is an abundant treaſure, an everlaſting wealth, but it is not given ſaue to them that ſeeke it; yea that ſeeke it with their whole hearts. Certainty did we as truely know, as wee ſhall one day vndoubtedly feele the bitter fruite, that our luke-warme profeſſion, our groſſe ſtupidity, and vtter neglect of our everlaſting ſtate will produce and procure vs in the end, all our thoughts and language, all our affections and inclinations would be more eagerly imployed, and more faithful-

* Opulentia nimis multa, eſt æternitas, ſed niſi perſeveranter quæſita nunquam inveni tur. *Bernard.*

illud propter quod peccamus, amitti mus, et peccatum ipsum retinemus,

ly exercised in the pursuite of eternity. Oh how senseleſſe are wee, how stupid in our selues, and wickedly injurious to our owne wellfare, who for a small gaine, a fading pleasure, a fugitiue honour wound our consciences, and hazard our soules, to stand as it were on the brinke of hell?

The whole world promised for a reward cannot perswade vs to endure one momentary torment in fire: And yet in the accustomed course of our liues we dread not, wee quake not at everlasting burnings. But ô thou delitious and dainty soule, who cherisheſt thy selfe in the ioy of thy heart, & the delight of thine eyes, whose belly is thy God, & the world thy Parradise! ô, bethinke thy selfe betimes, before that gloomy day, that day of clouds and thicke darkneſſe, that day of desolation and confusion approach, when all the inhabitants of the earth shall mourne and lament, and all faces (as the Prophet *Ioel* speakes) *shall gather blackneſſe*, because the time of their jndgement is come. Alas with what a dolefull heart, and weeping eye, and drooping countenance, & trembling loynes wilt thou at that last and great Assise looke vpon *Christ Iesus*, when hee shall most gloriously appeare with innumerable Angells in flaming fire, to render vengeance on them that know him not? What a cold dampe will seize vpon thy soule, when thou shalt behold him whom thou hast all thy life long neglected in his ordinance, despised in his members, reiected in his loue; when thou shalt see the judgement seat, the bookes opened, thy sinnes discouered, yea all the se-

Fiet apertio librorum scilicet conscientiarum, quibus merita, & demerita vniuersorum, sibi ipsis & cæteris, innotescent.

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cret counſells of thy heart, after a wonderfull manner manifeſted and laid open to the eye of the whole world? what horrour & perplexity of ſpirit will poſſeſſe thee to view and behold but the very ſolemnities and circumſtances, which accompany this Iudgement; when thou ſhalt ſee the heavens burne, the Elements melt, the earth tremble, the ſea roare, the ſun turne into darkneſſe, and the moone into blood? And now what ſhall be thy refuge, where ſhall be thy ſuccour? ſhalt thou raigne, becauſe thou cloatheſt thy ſelfe in Cedar? ſhalt thou bee ſafe, becauſe with the Eagle thou haſt ſet thy neaſt on high? O no, it is not now the greatneſſe of thy ſtate, nor the abundance of thy wealth, nor the priviledge of thy place, nor the eminency of thy worth, or wit or learning, that can availe thee ought, either to avoide thy doome, or prorogue thy iudgement. All ſtates and conditions of men are alike, when they appeare at this Barre. There the prince muſt lay downe his crowne, and the Peare his Robes, & the iudge his purple, and the Captaine his banner; All muſt promiſcuouſly attend to giue in their accounts and to receiue according to that they haue done, whether it bee good or whether it be evill. Here on earth great men and glorious in the eye of the world, ſo long as they can hold their habitations in the earth, haue both countenance to defend, and power to protect them from the iniuries of the times: but when the diſmall face of that terrible day ſhall ſhew it ſelfe, then ſhall they finde no eye to pitty, nor arme to helpe, nor palace to defend, nor rockes to ſhelter, nor Mountaines to cover them

from the presence of him that sits vpon the throne, and from the wrath of the Lambe. Giue me the most insolent spirit, the most vndaunted soule, that now breathes vnder the cope of Heauen, who now feares not any created nature, noe, not *God* himselfe, yet when he shall heare that terrible sound, Arise yee dead and come to iudgement, how will his heart even melt, and his bowells quiver within him; when hee shall haue his severe judge aboue him, and hell beneath him, and his worme within him, and fire round about him. O then whosoever thou art, die vnto thy sinnes and vnto thy pleasures here, that thou maist liue to *God* herafter; goe out of thy selfe, judge & condemne thine owne soule for thy sinnes against God in this world, that so thou maist comfortably receiue thy sentence of absolution in the world to come. Let vs learne to be wise in time; let our sorrow for sinne anticipate and prevent our punishment, *satius est & suavius fonte purgari quàm igne*: Hee that grieues not heartily for his transgressions here, shall woefully smart for them hereafter. In hell there is no redemption for the time past, no confession, no repentance, but a sad and heavy exchange and most vncomfortable translation, from a short and passing ioy, to an endlesse, easelesse punishment. The serious and advised consideration of this eternall being in the life to come, was the ground of that ancient custome in the *Romane Church* vpon the consecration of their *Bishops*, at which time these words were recited with a loud voice, *Annos æternos in mente habe, i. e.* remember that eternall yeare, the date whereof will never expire,

Sic tibi cave, vt caveas teipsum.

In inferno exomologesis non est, nec pœnitentia tunc tribui potest, consumpto tẽpore pœnitendi.

expire. So likewiſe when the *Biſhop* of *Rome* is brought to his pontificall chaire, one goes before him, ſhaking a burning torch and proclaiming three times *Pater ſancte, ſic tranſit gloria mundi*. Certainly it would worke ſomewhat towards the enliuening of our drowſineſſe, & quickning vp of our dull ſecurity if we didin the beginning & end of all our vndertakings ſay within our ſelues, *Annos æternos in mente habe*; Remember ô my ſoule thoſe daies of darkneſſe which ſhall neuer cloſe. For all the preſſures and vexing diſtempers, that befall vs in this life; all the croſſes, which the envy either of men or evill Angells can throw vpon vs, are nothing, if compared to eternall miſeries. *Sapienti nihil magnum videri poteſt, cui æternitatis nota eſt magnitudo*. What if with Saint *Paul* I vnderwent labours & perills, hunger & thirſt, iniuries and reproaches, what is all this to eternity?

What if I did beare in my fleſh the moſt exquiſite paines and bittereſt torments, that created nature is capable of, yet what were all this to eternity? For all the adverſities and alterations, which happen to vs vnder the ſunne, haue their periods, which they cannot paſſe: however they diſquiet vs for the time, yet as the Prophet *Daniel* ſaith, *the end ſhall bee at the appointed time*, God will performe that which he hath appointed for me ſaith *Iob*: yet *vſq; ad tempus hæc omnia* the end ſhall be at the appointed time. But of this eternity there will be no end, no bounds can limit it, no time ſhall determine it. Certainly firſt or laſt, there will happen to thee ſuch an evening as ſhall haue no morning

morning to follow; or elſe ſuch a morning, as ſhall never ſee the cloſe of the Sunne: And therefore let not the vaniſhing cares and tranſitory diſquietings of this world over deepely poſſeſſe thy heart; but rather let the whole ſtreame of thy meditations runne vpon thy latter end; that at the time of thy diſſolution; (thy affection being wholy alienated from the world) thy thoughts may aſcend before, whither thy ſoule is comming after: So ſhall thy ſufferings here, make way for thy crowne hereafter.

But how few, ô how few I ſay are there that weigh theſe things? How few doe make it their daily taske to meditate on the evills to come? They credit not ſuch reports; for they care not to beleeue what they are vnwilling to practiſe. Hence it is that they goe on ſo ſecurely in their courſe, as if there were no heauen, no hell, no *God*, no eternity. Thus wee naturally deſire, our daies ſhould be as happy as they are longe, and being miſerably inſenſible of the ſorrowes to come, wee raſhly expoſe our ſelues to an irrevocable downefall. * Without ſenſe or ſorrow wee runne merrily to hell, where wee ſhall everlaſtingly feele what we did never feare, *death and darkneſſe*; weeping and gnaſhing of teeth. O how different are our times from thoſe of our Anceſtors? They were not more rigidly ſuperſtitious, then we are vainely ſecure.

Nos tales, qui mortis noſtræ negotium ridentes exequimur. *Greg.*

How did they pine their bodies and afflict their ſoules, crucify their moſt pretious luſts, forſake their friends, their lands, their inheritance, yea their Crownes, and Kingdomes; nay which is more, through the rigid and auſteere obſeruation of their

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ſtrict and ſevere lawes expoſe themſelues to the hazard and danger of their deareſt liues, and thruſt themſelues as it were out of the world, and forgoe all ſociety with men. And wherefore all this, but that they might disburthen themſelues the better by theſe meanes from all earthly allurements; ſettle and diſpoſe their hearts in a good preparation towards their home; and to enliuen their affections, and inflame their mindes to a more ſerious contemplation of the ioyes to come? Mee thinkes the conſideration of theſe former times ſhould ſtrongly invite vs to a more ſerious meditation of our future ſtate; eſpecially if wee remember how ſwiftly our daies draw to an end, and how ſoone we are involued into everlaſting darkneſſe. For alas what is our life here, *Tota hæc vita vnius horulæ mors eſt*, one houre at the laſt will ſwallow vp all our liue-long daies.

Let vs then not feare being ſo neare our home; let no ſtormes affright vs being ſo neare our haven: Let vs examine our accounts and caſt vp our ſummes, that we may be able to giue vp a good account at the laſt day. Certaine it is what ever we goe about; whatſoever be the ſcope of our endeavours; wee every day come nearer to the end of our courſe, every houre is a new ſtep onward.

So ſoone as ever a man enters this mortall life, hee beginnes a conſtant iourney vnto death, *quicquid temporis vivitur de ſpatio vivendi tollitur*: *i. e.* Each part of time that wee paſſe, cuts off ſo much from our life, and the remainder ſtill decreaſeth; So that our whole life is nothing but a courſe or paſſage vnto

death, wherein one can neither ſtay nor ſlacke his pace. This wee know, our daily experience doth confirme this truth: and yet doe wee perſiſt as ſecurely as ever in our trade of ſinne: *Ægrè abſtrahimur ab ijs quibus aſſueſcimus, i.e.* wee are hardly drawne from thoſe things which cuſtome and time hath invred vs vnto. It is a grievous burthen to a licentious heart to be drawne off from dainty fare, full cups, and good company. Wee lye as dead men and ſenceleſſe in our damned pollutions, even drowned in our voluptuouſneſſe, like brute beaſts filled vp and pampered for the day of ſlaughter. Thus with the full ſtreame of our indeauours we plod on in the habituall courſe of tranſgreſſing, without any ſenſe of our ſinne, vntill our ſhort daies begin to ſhut in, and our evening approach; at which time the weakneſſe of our bodies, and the ſtrength of our ſinnes make vs as vnable to repent, as wee were before vnwilling. Wee many times through the incitement of ſome good motion beginne well but faile in the execution; wee make faire promiſes, but wee doe not ſecond them in our practiſe; but let vs not deceiue our ſelues, *God* will not be mocked *non verbis pœnitentia agenda, ſed actu*: let vs not promiſe God better obedience with our lippes then wee performe with our hearts. Bee not raſh to vow a thing before *God*, but when thy word hath paſt thy lips, then be as carefull to performe, as thou waſt forward before to promiſe.

Fatemur crimina, ſed ſic fatemur, vt in ipſa confeſſione non doleamus. Salu.

Laſtly let vs alwaies follow that holy counſell given in *Eccleſiaſticus*, *In all thy actions thinke vpon thy latter end, and thou ſhalt never doe amiſſe*: and that of

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the Prophet *David*, *keepe innocency, and doe the thing that is right; for that ſhall bring a man peace at the laſt*: peace with *God*, peace with men, and peace with our owne conſcience. In the world ſaith our *Saviour* ſhall yee haue trouble, but in me yee ſhall haue peace. The world is our ſea, but *Chriſt* is our haven; the world is our warfare, but *Chriſt* is our reſt: The world is full of ſtormes, but *Chriſt* is our peace; in me you ſhall haue peace. Hence it was that the Saints of *God* alwaies haue taken exceeding ioy in their tribulation; becauſe Chriſt was their comfort and peace: hee ſweetned all their ſorrowes. Hence it was that Saint *Auguſtine* ſo reſolutely brake forth; *Hic vre, hic ſeca, modò in æternum parcas*; he regarded not what preſſures God laid vpon him, So he vouchſafed him patience here and heaven hereafter. What ever we doe or can ſuffer in this life, the abundance of our eternall ioy ſhall infinitely recompence the weight of our ſorrowes: Our light afflictions which are but for a moment doe cauſe vnto vs a farre more excellent and exceeding weight of glory. Our combat here is ſhort, but our triumph eternall. And who would not endure a few croſſes & windings in his way when he knowes they will bring him to his journies end? Who would not for a little ſeaſon expoſe himſelfe to the mercy of the waues to be toſſed on the ſea, when he is aſſured with S. *Paul*, to come ſafely to the ſhore?

Solus is charum non amittit, cui ille charus eſt quinon amittitur.

Impoſſibile eſt, vt in vtroq; ſeculo bearsu ſis, vt in cælo & in terra appareas glorioſus *Hier.*

Beſides, wee muſt not expect to eſtabliſh our happineſſe here and to enioy our heaven hereafter. It is impoſſible a man ſhould flow in his delights in this world; and then drinke at the fountaine of everlaſting

bliſſe in the world to come.

O then let vs imbrace the conflict, that we may obtaine the Crowne. *Melior eſt modica amaritudo in faucibus, quàm æternum tormentum in viſceribus: i. e.* a little gall in the mouth is not ſo painefull, as continuall torments in the bowels. Farre better it is to Summe vp our reckonings here, then to haue our debts vpon the ſcore hereafter; farre better to vnlooſe our ſoules from the immoderate embracements of the comforts of this world, and to endure the ſtraits and pinchings of a more reſerued & homely courſe for ſixty or ſeaventy yeares in this life, then to ſuffer but one torment in the life to come: farre better to be lightly afflicted here, then eternally tormented hereafter.

Vna hora erit gravior in pæna, quam centum anni in amariſſima pœnitentia. *Thomas de Kemp.*

Saint *Chryſoſtome* hath an excellent expreſſion to this purpoſe: Suppoſe a man, ſaith he, much deſiring ſleepe, and in his perfect mind, had an offer made him of one nights ſweete reſt, vpon condition to be puniſhed a hundred yeares for it, would he accept (thinke you) of his ſleepe vpon ſuch tearmes? Now looke what one night is to an hundred yeares, the ſame is the life preſent, compared with that to come. Nay looke what a drop of water is to the ſea; the ſame and no more is a thouſand yeares to eternity. Who then of ſound judgement, for the ſhort fruition of a tranſitory contentment in this life, would expoſe himſelfe to the horror of eternall flames in the life to come? And therefore whiles wee haue our abode in this vale of miſery, we ſhould alwaies pray with Saint *Bernard*, *da domine, vt ſic poſſideamus temporalia, vt non perda-*

mus

mus æterna, i.e. grant vs *Lord* that wee may ſo partake of temporall felicities, that wee may not looſe eternall. All things vnder the Sunne haue their alterations and changings, but things aboue are permanent, and of an enduring ſubſtance. *Omnia ei ſalua ſunt, cui ſalva eſt beata æternitas*; hee that can be ſecure, and ſure of the happineſſe to come, builds vp his houſe vpon a firme foundation. How ſmall a modell of time, how ſhort a period is the longeſt life, when once it is finiſhed? Recollect with thy ſelfe, ſaith Saint *Auguſtine*, the yeares that are paſſed from *Adams* time vntill now; run over the whole ſcripture, and the time ſince the fall will ſeeme but as yeſterday. For what are the times paſt? If thou hadſt liued from *Adams* day till this houre; thou wouldſt eaſily haue judged, that this life hath no perpetuity in it, which flies away ſo ſwiftly. For what is the life of any man, ſuppoſe the longeſt age? It is but like the morning dew, like the twinkling of an eye, in a trice it is gone. I haue ſeene an end of all perfection ſaith *David*. But here ô Chriſtian, let me deale more plainely with thee; thou wilt readily acknowledge all things vnder the frame of Heaven are periſhing, and heauen is thy thought, Eternity is thine ayme. Now if it bee ſo, why art thou then ſo dul in thy courſe of holineſſe, ſo frozen in thy zeale, ſo inclinable to every motion of ſinne, ſo eaſily ouercome by euery incitement to wantonneſſe, never more calme and vnſeaſonably patient, then when thy affections ſhould be enflamed, and thy heart kindled with a iuſt indignation in Gods cauſe: and on the other ſide neuer more

fretting, whining and vnquiet, then when thou ſhouldeſt be meeke and patient, and cheerefully diſpoſed vnder the burden of of afflictions? How can it be that we ſhould haue eternity in our mindes, and yet liue no better in our manners? Now that we may the eaſier diſcerne the deceitfulneſſe of our hearts herein; let vs examine our ſelues by the example of *Iacob*. This *Patriarch Iacob* ſerued his vncle *Laban* ſeauen yeares for *Rachell* his daughter, and the greatneſſe of his affection towards her, made that time ſeeme but as a few dayes. (to apply this:) Thou art a ſeruant as *Iacob* was, but thou ſerues not ſuch a Maſter as *Iacob* did, thou ſerues not man but God, thy maker and a faithfull rewarder; thou ſerues not for a wife, but for a kingdome; not for an earthly contentation, but for an heauenly habitation: And yet behold the ſhort affliction of one day can eneruate thy loue, and vnlocke thy affections from God and heauen: Euery croſſe accident ſtops thee in thy courſe, Euery little ſorrow diſquiets thy ſoule, and leſſens thy contentment. Behold here, meaſure by the example of *Iacob* the ſtrength of thy loue: *Iacob* could ſerue ſeauen yeares with cheareſulneſſe for a wife, but thou canſt hardly ſerue thy *God* ſo many dayes with a true affection for heauen: For reckon vp all the nights thou haſt ſpent in prayer, ſumme vp all the dayes that thou haſt worne out in religious exerciſes, and canſt thou then truly ſay to *God* as *Iacob* did to his vncle, in thy ſeruice night and day haue I macerated my body with heat and cold, and my ſleep departed from mine eyes; twenty yeares haue I laboured in thy ſeruice: couldſt thou ſay thus, and ſay it truly

ly, ô then what would be the end of thy labour, what would thy reward be? not flocks and cattell, not the daughters of *Laban*, but God himselfe would be thy exceeding great reward, thy life and happinesse; Hee would be vnto thee every thing that thy heart can desire or long for; Thy soule should flowe, and even melt in abundance of spirituall delights.

But now take a little view of thine owne vilenesse, thy owne nakednesse, thy vtter disability to any thing that may be truly called good. Thy hands are feeble to Gods worke, thy feete are slow to Gods temple, thine eyes are seared or shut vp towards heaven; But for the workes of flesh and Sathan, thy heart is hot to envy, thy minde prone to revenge, thy tongue voluble to blaspheame, thy affections even glued and incorporated as it were into the sensuall embracements; And is this to serue God for heaven? shall the blessednesse of the *Saints*, and the glory of *Angells*, and the ioy, and fruition of *God* himselfe bee powred forth vpon such workes as these? Dost thou thus requite thy maker.

O consider, consider I say thy waies in time; labour to serue *God* as *Iacob* did: labour to approue thy selfe as faithfull to *God* as *Iacob* was to his vnckle *Laban:* And if the weight of the labour discourage thee, or adversity oppresse thee, or prosperity seduce thee; then lift vp thine eyes to heaven, as *Iacob* did to his *Rachell:* Let heauen be thy loue, thy spouse, the delight of thine eyes, the ioy of thy heart; Behold thy *Rachell* is faire, and louely, heaven is both beautifull and glorious: Let thy desires goe before whither thou meanest

meaneſt to haſten after: ſuffer for a ſeaſon thy light affliction, hauing an eye to the recompence of reward; yet and but a little while, and thou ſhalt approach the haven, where thou ſhalt enioy ſo much the more happineſſe, by how much the deeper thou haſt drunke in ſorrow; and by how much the more ardent thy affections haue beene towards *God* in this life, the more abundant ſhall thy reward be in the life to come; then ſhall thy croſſes proue thy gaines, and that well-ſpring of ioy which ſhall ever riſe in thy heart, ſhall ſwallow vp all thy ſorrowes.

Eò dirigendus eſt ſpiritus quo aliquando eſt iturus.

CHAP. II.

Shewing that there is no other way nor poſſible meanes to attaine to the true eternity, but by a confident affiance vpon the mercy of God *in* Chriſt.

SVch and ſo deplorable is the condition of every man conſidered in his corrupted and degenerated ſtate, that albeit he bee able by that ſmall ſparke of naturall illumination, which is left in his mind to ſee as in a glaſſe darkely and obſcurely an eternity to come; yet is hee vtterly ignorant of the true way therevnto, neither hath he any poſſibility in nature to finde it out: Hee is in no better ſtate then the poore creeple at the poole of *Bethesda*, who ſaw the waters that could heale him before his eyes, but found no meanes to helpe him into them. For that ſound and perfect knowledge of the true way, which man was adorned with in his firſt creation, is whole-

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ly loſt & extinguiſhed in him, he is now a meere *ſtranger from the life of God*, Eph. 4. 18. *dead in Treſpaſſes and ſinnes*, Eph. 1. 2. *reprobate to every good worke*. Tit. 1. 16. *his very minde is defiled*, Tit. 1. 15. *his wiſdome is death*, Rom. 8. 6.* He is no more able of himſelfe to lead a holy life, acceptable to God, then a dead man is to performe the actions of one that is aliue. Being thus diſrobed of all ſpirituall endowments and ſauing grace, how ſhall hee attaine to that ioyfull *Eternity*, which his ſoule (as I haue ſaid) may long for, but can no way reach? Certainely there is no light to lead him, but that * light of the world; no way for him to take to, but that *new & liuing way, even him*, who hath ſtiled himſelfe, *the way, the truth, and the life*; no rocke to cleaue to, but this *ſtrong foundation*; no name vnder heauen to be ſaued by, but this, euen this alone, *Ieſus Chriſt, yeſterday and to day, and the ſame foreuer*. Hee, and he alone is the onely ſure, effectuall, infallible meanes of our ſaluation: Hee alone is the true *High Prieſt*, who was once offered to take away ſinnes, and after that entred into the true *ſanctuary*, the very *Heauen*, to appeare in the ſight of God for vs, where *hee is able perfectly to ſaue them, which come vnto God by him, ſeeing he euer liueth to make interceſſion for them*. Heb. 7. 26. He alone is the ground of our hope, the crowne of our glory, and the ſtrength of our confidence. * It's he alone, who by the ſweet influence of his grace, and by the ſecret working of his ſpirit, can (when he will) and doth (when hee pleaſe) ſubdue and bring vnder the moſt obdurate gainſaying, and rebellious heart, to a cheerefull, willing, & ready obedience to his hea-

Nemo aliunde Deo placet, niſi ex eo quod ipſe donaverit.

Si Chriſtum habes, æternitatem per Chriſtum in te habes. *Auſt.*

Oculum tuum Domine non excludit cor clauſum, nec manum tuam repellit duritia hominum. *Aug.*

venly will. O the infinite & in expreſſible tenderneſſe of our louing Sauiour towards vs! When we, like ſheepe, had gone aſtray, his mercy reduced vs: When we lay wallowing in our blood, his pitty refreſht vs: When we were dead in our ſinnes, his death did reuiue vs: and here we may truely ſay with *David*, *his mercy reacheth to the heauens*. From the heauens came the price of our redemption. We were not, neither could we be redeemed by the blood of bulls and goats, by thouſands of riuers of oyle, by the cattle that are vpon a thouſand mountaines. It was not the treaſures of the world, the power of men or Angels could purchaſe this freedome, nothing could cleanſe vs, but the blood of the *Lambe*: He was that fountaine, opened for ſinne and for vncleaneſſe; He was that *Sonne of righteouſnes*, that came with healing in his wings. His were the wounds, that healed our ſores; his was the backe, that bare our ſorrowes; his was the price, that quit our skores; he aſſumed our fleſh to redeeme vs here, and he raignes as a king to crowne vs hereafter. Now what remaines after all this to be done on our parts? Let vs reſt on this *Anchor*, let vs fly to this *hold*, and build on this *foundation: For no other foundation can any man lay, then that which is laid, Ieſus Chriſt*. Let vs caſt our ſoules into the armes of our *Saviour*: *In brachijs Salvatoris mei & vivere volo et mori cupio*, ſaith S. *Bernard*: O let this bee our deſire: Now the gate is open, let vs not deferre the time of entrance: Now is the acceptable time, let vs not procraſtinate the ſeaſon: Now he offers his mercy, he ſhewes his long ſufferance, let vs not turne his grace into wantonneſſe;

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let vs follow the counſell of the ſonne of *Sirach*: Eccl. the 5. *Make no long tarrying to turne to the Lord*, and put not off from day to day: For ſuddainly ſhall the wrath of the Lord breake forth, and in thy ſecurity thou ſhalt bee deſtroyed, and thou ſhalt periſh in time of vengeance. But alas farre otherwiſe it is with vs in our practiſe: * A great portion of our time is crumbled away in doing ill, a greater part in doing nothing, and our whole life in doing that, which wee ſhould not, or in matters (as we ſay) vpon the by. And as *Archimedes* was ſecure and buſie about drawing lines on the ground when *Syracuſe* was taken; ſo is it with vs. Now that our eternall ſafety laies at ſtake, we lye puzling in our duſt, I meane, in our worldly negotiations: But for our eternity ſhortly approaching, we ſeldome or rarely thinke of it. We are like *Martha*, troubled about many things, when one thing is neceſſary: But this one thing is that, which of all other things is leaſt regarded, and in the laſt place. Wee ſeldome ſeek heauen, till death doth ſummon vs to leaue the earth: wee haue many euaſions to gull our owne hearts, many excuſes to procraſtinate our repentance; like *Dionyſius*, the *Sicilian* king, who to excuſe himſelfe for the preſent deliuery of the golden garment, which he tooke from his *God Apollo*, anſwered that ſuch a robe as that was, could not bee at any ſeaſon of the yeare vſefull to his God: it would not keepe him warme in the winter, & it was too heauy for the ſummer: So many there be, ſaith S. *Ambroſe*, who play with God and with their owne ſoule. You muſt not (ſay they) ſeeke for the vigour and life of religion in

Magna pars vitæ elabitur male agentibus, maxima nihil agentibus, tota aliud agentibus.

the hearts of young men; For youth, as the prouerbe is, muſt haue his ſwinge: Neither can you expect it in the company of the aged: for their age, and thoſe diſtempers, which accompany it, make them a burden to themſelues and dulls the edge of their intentions vnto all their ſerious vnderſtandings. Thus both the ſummer and the winter of our age are vnfit for Gods ſeruice. But let vs not thus cheate our ſelues. If God bee God, let vs follow him; let vs not put off the day of reconciliation, and ſay in our hearts to morrow wee will doe it, when yet we cannot tell, what ſhall bee to morrow: for what is our life? It is euen a vapour, that appeares for a little time and afterwards vaniſheth away. Hence it was that *Macedonius*, being inuited a day before to a feaſt, replied to the meſſenger, why doth thy Maſter inuite me for to morrow, whereas for this many yeares I haue not promiſed to my ſelfe one daies life? *Nemo mortem ſatis cavet, niſi qui ſemper cavet. i.e.* No man dreads death as he ought, but hee that alwaies expects his ſummons; and therefore wee may truly iudge ſuch men wofully ſecure, and wilfull contemners of the future good, who can goe to their beds, and reſt on their pillowes in the apprehenſion of their knowne ſinnes, without a particular humiliation for them. For how oft doth a ſuddain & vnexpected death arreſt men? We ſee and knowe in our dayly experience, many lay themſelues to ſleepe in health and ſafety, yet are found dead in the morning. Thus ſuddainly are they wrapt from their quiet repoſe to their irrecouerable iudgement, perchance from their feathers to flames of fire; ſuch is the frayle condition of

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our brittle liues, within the ſmall particle of an houre, liue and ſicken, and dye: yet ſo groſſe is our blindneſſe, that from one day to another, nay from one yeare to another, wee triflingly put off the reformation of our liues, vntill our laſt houre creepes on vs vnlookt for, and dragges vs to eternity.

Saint *Auguſtine* ſtriuing with all his endeavours againſt the backwardneſſe and ſlowneſſe of his owne heart to turne to the Lord, bitterly complained within himſelfe, *Quamdiu, quamdiu, cras, cras? Quare non hâc horâ finis turpitudinis meæ?* How long (ſaith he) ô how long ſhall I delude my ſoule with to morrowes repentance? Why ſhould not this houre terminate my ſinfulneſſe? Wee are every minute at the brinke of death, and every houre, that wee paſſe through, might proue (for ought we know) the euening of our whole life, and the very cloſe of our mortality. Now if it ſhould pleaſe God to take away our ſoules from vs this night, (as ſuddenly falls out to ſome) what would then become of vs? In what Eternity ſhould wee be found? Whether amongſt the damned, or the bleſſed? Happy were it for vs, if wee were but as carefull for the welfare of our ſoules, as wee are curious for the adorning of our bodies: if our clothes or faces doe contract any blot or ſoiling, wee preſently endeavour to cleanſe the ſame: But though our ſoules lye inthralled in the pollutions of ſinne, this alas we feele not; it neither provokes vs to ſhame, nor moues vs to ſorrow. Wherefore let vs looke into our hearts with a ſevearer eye: Let the ſhortneſſe of our daies ſtirre vs vp to the amendment of our ſin-

full liues; & let the houre, wherein we haue ſinned, be the beginning of our reformation, according to that of St *Ambroſe*, *agenda eſt pœnitentia, non ſolum ſolicitè verùm etiam maturè*, *i.e.* our repentance muſt be, not only ſincere, but timely alſo, whileſt wee haue the light, let vs walke as children of the light: Let vs not any longer cheate our ſoules in ſtudying to invent euaſions or pretences for our ſinnes; but rather lay open our ſores, and ſeeke to the true *Phyſitian*, that can heale them. All the creatures vnder the ſunne doe naturally intend their owne preſervation and deſire that happineſſe, which is agreeable to their nature: onely man is negligent, and impiouſly careleſſe of his owne welfare. Wee ſee the Hart, when hee is ſtriken and wounded, lookes ſpeedily for a certaine hearbe, well knowne vnto him by a kinde of naturall inſtinct; and when he hath found it, applies it to the wound. The ſwallow, when her young ones are blind, knowes how to procure them their ſight by the vſe of her Celandine: But wee alas are wounded, yet ſeeke for no remedy; wee goe cuſtomarily to our bedds, to our tables, to our good company; but who is he that obſerues his conſtant courſe of praier, of repentance; of hearty, and ſincere humiliation for his ſinnes? Wee goe forward ſtill in our old way, and jogge on in the ſame rode: Though our judgement haſten, hell threaten, death ſtand at the doore, yet we thruſt onward ſtill; *& in dulcem declinamus lumina ſomnum:* But alas miſerable ſoules as we are, can wee embrace quiet reſts and vninterrupted ſleepes with ſuch wounded conſciences? Can wee be ſo ſecure

cure, being ſo neare our time?

But you will ſay, wee haue paſſed already many nights without danger; no ſickneſſe in the night hath befalne vs hitherto, why then ſhould any feare of death amaze or trouble vs?

Admit all this, yea bee not too confident; one houre may effect that, which a thouſand yeares could not produce: and thinke with your ſelues, what a little diſtance there is, betweene your ſoules and death: Let me aske the ſtrongeſt of men on earth, what certainty of life canſt thou promiſe thy ſelfe, ſeeing that either a little bone in thy throat may choake thee, or a tile from thy houſe may braine thee, or ſome malignant ayre may poyſon thee, and then where art thou? There are a thouſand waies, whereby ſuddainly a man may come to his end; and certaine it is that; *Mors illa maxime improviſa eſt, cuius vita præcedens non fuit provida, i. e.* that death is the ſuddaineſt, which is not vſhered in with a foregoing preparation. It is therefore a ſpeciall point of wiſdome to thinke every day our laſt, yea to account every houre the period of our liues. For looke how many pores there are in the body, ſo many windowes are there to let in death: yea we carry our deaths continually about vs in our boſomes; and who can promiſe himſelfe his life till the evening? Hath not our owne experience ſhowne vs many, whoſe ſleepes in their beds haue proued ſleepes vnto death; who haue beene carried from their chambers to their graue? Death doth not alwaies ſend forth her harbingers to giue notice of her comming; ſhee often preſſeth in vnlookt for, and ſuddenly

Tu te prius ad æternitatem abreptum mirabéris, quàm metueres abripiendum.

ſuddainly attached the vnprovided ſoule. Watch therefore, becauſe yee know neither the day, nor the houre: worke whileſt yee haue the day; for the night comes, wherein no man can wōrke: looke towards thy evening; and caſt thy thoughts vpon that long Eternity; Death firſt or laſt will apprehend thee: expect it therefore at every turne, and of this aſſure thy ſelfe, * as death leaueth thee, ſo ſhall iudgement finde thee. How improvidently ſecure then are thoſe, who ſet vp their reſt in the comforts of this life, and overly-regard their eternall welfare? This is the generall careleſneſſe of our times.

Qualis quiſq; in hac vita moritur, talis in die noviſſimo iudicabitur.

If a man haue a perpetuity but of fiue ſhillings yearely rent, what travell and paines and ſweat, what beating of his braine and exhauſting of his treaſure will he runne through, before he will looſe one dram of his right? Yet our eternall inheritance is caſt behind vs, and vndervalued as a trifle, not worth the ſeeking; and this ſhewes our ſmall loue to our home: for wee little eſteeme of that, which wee take ſmall paines for. All other things which conduce to our temporall well being, wee ſeeke with circumſpection, and enioy them with content; but matters of *Eternity*, wee conceiue of, as things farre diſtant from vs, wee ſcarcely entertaine them in our thoughts. Wee buſy not our vnderſtandings in the ſearch of thoſe things which we ſee not: things preſent, and obvious to our ſight doe beſt affect vs; wee are ill-ſighted vpward, weake and dimme eyes haue wee towards heaven.

The truth of this appeares even in children, who preſently

preſently even from the cradle, drinke in the rudiments of vice; they learne to ſweare, riot, drinke and the like enormities with the ſmalleſt teaching; but they are vtterly indiſpoſed to any vertuous inclinations. They ſoone apprehend what belongs to the curioſity of behaviour, and deportment of the body, & the faſhions of the times; *Hoc diſcunt omnes ante Alpha & Beta puelli*; but for Heaven and that Eternity, they are wholly averſe from it, they are vtterly vncapable of the things aboue; they carry about them, as the livery of their firſt parents, not only an indiſpoſition, but a very oppoſition to goodneſſe: And whereas for other imployments and vndertakings, they haue certaine naturall notions in them, bending their intentions to naturall workes, ſome one way and ſome another; yet they haue not ſo much as a naturall apprehenſion of the things of God. * Thus it is with children, and thus it is with all men, even thoſe of the ripeſt, and moſt peircing vnderſtanding, vntill the light of *Gods* ſpirit hath ſhined on their hearts and powerfully wrought ſome ſpirituall, holy diſpoſitions in them. *The naturall man* (ſaith the Apoſtle) *neither doth, nor can diſcerne the things that are of God.* O how infinitely-miſerable and deplorable is his ſtate, who hauing neither knowledge of the true life, nor poſſibility of himſelfe to finde it out: * yet runnes on ſecurely in his damned way, vntill he fall woefully and irrevocably into the pit, where hee will not haue, (no not when hee hath vncomfortably worne out millions of yeares) the leaſt intermiſſion of ſorrow, or drop of comfort, or hope of pardon? Here

Homo ſine gratia, præter carnem nihil ſapit, intelligit aut poteſt.

Cum exulſit a patria exultat in via.

on earth malefactors condemned to dye, haue this comfort (though wretched) that one houre commonly terminates all their griefes in this life: But the torments of the damned are not concluded in an age; nay the end and period of ten thouſand yeares will not end their ſorrowe: And this is it which addes more to their ſufferings, even their vnhappy knowledge of the perpetuity of them; they haue not ſo much as any hope of releaſement.

Hope in this life hath ſuch a power in it, that it can yeeld ſome comfort in the middeſt of trouble; The ſicke man, whileſt his ſoule is in him, he hath hope, but after this life, this ſmall refreſhment is denied the damned, all their hope is turned into deſperation. The Prophet *Daniell*, cap. 4. 14. heard the voice of an holy one, crying, *hew downe the tree, and cut off his branches, ſhake of his leaues, and ſcatter his fruit, neuertheleſſe leaue the ſtumpe of his roote in the earth.* Thus it is with men in this world ſaith *Ambroſe*, their leaues and their flowers are ſhaken; their delights are taken from them; but the rootes remaine, and their hope is not aboliſhed. But it is not ſo in hell; (ſaith he) There both flower and ſtumpe; nay and even all hope too, are baniſhed away from them. The day of the *Lord*, ſaith the Prophet *Malachy*, ſhall burne them vp, and leaue them neither roote nor branch. The very hope, ſaith *Salomon*, of the wicked ſhall periſh; what ſhould this teach vs, but whileſt our hope remaines to improue our few daies to our beſt advantage, to make ſtraighter paths to our ſelues, to abridge our inordinate appetites in ſome meaſure of their vaine & fruitleſſe

leſſe ioyes; and with all the power of our affections ſtriue to attaine that hauen, where no billow ſhall affright vs, no ſtormes aſtoniſh vs, no perills indanger vs? Then ſhall our diſſolution proue our gaine, and our death our glory: if otherwiſe wee perſiſt wilfully in the paths of our voluptuouſneſſe, and ſolace our ſelues in the vaine ioyes of our owne hearts, and in the ſight of our eyes; certainly it will be bitterneſſe in the latter end. * All our earthly delights will glide away like a ſwift river: *The reioycing of the wicked is ſhort*, ſaith *Iob*, *and the ioy of a ſinner is but for a moment*. Though his excellency mount vp to the heaven, and his head reach vnto the cloudes, yet ſhall he periſh for ever like his dongue, but the righteous is like a ſtrong mountaine and he ſhall bee had in everlaſting remembrance.

Extrema gaudii luctus occupat.

Wherefore to draw to a concluſion, iuſt occaſion might here be taken for deploring the negligence, and vnhappy condition of our times. Where are there any that take into their thoughts the due conſideration of the time to come? Where ſhall wee finde any truly provident for immortality? *Sic pleriq; vivimus, ac ſi fabula eſſet omnis æternitas*; wee ſo liue as though wee conceiued of Eternity, but as of a fable, or a dreame; the ſweete allurements of ſin doe ſo ſtrangely beguile many, that by gentle degrees they obliterate and extinguiſh in them all loue of vertue, and the very inclinations themſelues to any thing, that may be truly tearmed good.

But let vs no longer delude our ſelues by fancying a perpetuity on earth, behold the judge ſtands before

Momento fi et quod tota doleat æternitas.

the doore: † The ſtrongeſt holds in the World will not be able to detaine vs one minute, when God ſhall be pleaſed to call for our ſoules: and therefore let vs before all things haue continually in our ſight the laſt day: and let vs every moment feare the puniſhments of eternall paines.

Ante oculos præ omnibus habeamus diem vltimum, & momentis ſingulis ſupplicia timeamus dolorum æternorum.

CHAP. III.

Certaine concluſions drawne from the ſerious and devoute conſideration of Eternity.

The firſt concluſion.

IF they, who runne on in any notorious ſinne, did but rightly weigh how faſt they goe towards the Eternity of torments, (ſince that by the leaſt command or ſtroke of God, they may bee vnavoidably hurl'd to death and deſtruction:) Certainely they would not for all the kingdomes in *Europe*, for all the treaſures of *Aſia*, nay not for the whole world, deferre their repentance one houre; much leſſe would they goe ſo confidently to their beds, without feare or horror, being ſo neare the pits brinke; and lying in the danger of ſo great a ſinne. For what would it profit a man, to winne the whole world, and looſe his ſoule? wherefore whoeuer thou art *Nulli parcas vt ſoli parcas animæ*, * what ever become of all other things, yet haue a ſpeciall care for the ſalvation of thy pretious ſoule.

Confecto demum ſcelere, eius magnitudo intelligitur.

Omnia ſi perdas animam ſervare memento.

The ſecond concluſion.

The greateſt part of men doe not belieue this Eternity, which ſhall vndoubtedly follow either in Hea-

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ven, or Hell to all; For were they assured of that truth, they would shew more evident proofe thereof in the reformation of their liues. Some indeede will seeme to credit it in their words, but deny it in their actions. Their apprehensions and conceits may perchance sometimes glance at it, vpon some checke of conscience, it being as a thorne in their sides, and a mountaine in their way towards their earthly contentment; but they are soone taken off. Such thoughts haue no rooting in the ground of their hearts, but are suddenly choaked by some intervenient imployments: they are commonly nipt in their very bud, and killed in their birth; So that they neuer come to any issue. Thus many there are, who † runne headlong and blindfold to their long home, like the rich glutton in the Gospell, which never began to open his eyes and looke vpwards, till he was in torment: All the while he liued on earth, his eyes were shut vp, and when it was too late, namely when he was throwne to hell, then began he to looke vpward and about him: And certainely it is no marvaile, this rich glutton, and many more like him, hasten thus vnhappily to their vnevitable downefall.

† Cæci ad æternitatem adeunt, ex qua nunquam exibunt.

For they goe on in a pleasing and easy way. And † they are never sensible that they are out of the way, till they arriue at the end of their journey. All misery lies in the close of the day, For out of the pit is no redemption: when once the soule is split vpon this rocke, it giues to the world his everlasting farewell, according to that of *Iob*. cap. 7. 9. *as the cloud vanisheth and goeth away; so he that goes downe to the graue,*

† In via nemo errat sed in fine viæ, via pluribus placet, sed displicet & terret viæ terminus.

ſhall come vp no more, hee ſhall returne no more to his houſe, neither ſhall his place know him any more.

The third concluſion.

Whoſoeuer ſhall deſcend into himſelfe, and take a ſtrict and ſerious view of this eternity, certainly the meditation thereof ſoundly digeſted, cannot but terminate his deſires to a moderate and ſparing fruition, even of lawfull contentments.

This will imbitter his carnall mirth, take off the edge from his ſweeteſt delights, and at length make him ſay with *Salomon*, I ſaid of laughter thou art madde, and of joy what doeſt thou?

It is recorded of *Lazarus*, that after his reſurrection from the dead, he was never ſeene to laugh; The ſtreame of his affections were now turned into another Channell; his thoughts were fixt in heaven, though his body was on earth, and therefore † hee could not but ſlight temporall things, when his heart was bent towards eternall. Oh, that wee could worke our hearts & ſoules to a vehement thirſt after *Chriſt*, the true eternity! that wee could cleaue to that rocke with ſtedfaſtneſſe, and with vnmoueable affections! For if *Chriſt* be our end, our joy ſhall be endleſſe, *nullo fine regnabis cum Chriſto, ſi Chriſtus tibi finis.*

Æternis inhianti infaſtidio ſunt omnia tranſitoria, *i.e. Bern.*

The fourth concluſion.

The minde of man is ſo much the more ſenſible of the evill preſent, by how much leſſe it meditates on the good to come. For he that lookes towards the reward, will vilify the ſufferings. Saint *Auſtin* runs on ſweetely in his meditations vpon this ſubiect; Eternall labour, ſaith he, is but an equall compenſation

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for an eternall reſt. But if thou ſhouldeſt endure this eternall labour, thou couldſt never arriue at that eternall reſt: Therefore hath the mercy of God ordained thy ſorrowes to be temporall, that thy ioyes may bee eternall; and yet ſaith he, † who is there, thinkes on God as he ought? Such thoughts are irkeſome to vs; But for temporall vanities we thinke of them with delight; and enioy them with contentment: Now, ſaith he, looke in and about thy ſelfe, ſee where thou art; God hath his hooke in thy noſtrills, and can plucke thee vp when he pleaſeth: and though hee ſuffer thee (according to thy calculation) a long time, yet what is the longeſt time of man to Gods eternity? Yea though thou ſhouldeſt lengthen out thy daies to many hundreths of yeares; yet ſtill thou art tranſitory and expoſed to the common condition of all men. Then fixe thy heart on *God*, and ſo enioying that eternity, thou ſhalt make thy ſelfe eternall; and be not diſcouraged for thy tribulations, and daily diſquietings in this world: for ſuch is Gods loue, ſuch his abundant kindneſſe towards his elect; that hee † corrects them here, to the end they might not bee condemned with the world hereafter; *boni laborant, quia flagellantur vt filij, mali exultant quia damnantur vt alieni*; God ſpareth thoſe, who are aliens from grace, but whom he chuſeth, he chaſtiſeth; Bee not therefore (I ſay) caſt downe with any croſſes whatſoeuer, that may befall thee in this life; for the things that are preſent, are temporall, but the things to come are eternall. When we ſee the friends of this world, the eager embracers of the comforts of this life, vpon every

Vbi eſt cogitatio Dei? nimis profundæ factæ ſunt cogitationes Dei *Aug.*

Noli gaudere, vt piſces, qui in ſua exultat eſca: nondum enim traxit hamum piſcator. *Aug.*

Ideo Deus terrenis fælicitatibus amaritudinē miſcet vt alia quæratur fælicitas, cuius dulcedo non eſt fallax.

ſummons

ſummons of death ſtriue to deferre, what they cannot vtterly avoide, their corporall diſſolutions; oh how great care, what indefatigable diligence what reſtleſſe endeavours ſhould we vſe, that wee might liue for ever? Let vs againe, and againe, meditate on theſe things and with due care foreſee eternity, before wee vnexpectedly fall into it. Certaine it is, † all things paſſe away in this life, only eternity hath no period: let vs redeeme the time, and worke while wee haue the day; for if wee neglect good duties here, we ſhall never regaine the like opportunity hereafter. This life (ſaith *Nazianzen*) is as it were our *faireday* or market day, let vs now buy what wee want, while the faire laſts. While we haue time let vs doe good vnto all men. * Happy is the man that ſo liues here, that the remembrance of his well-ſpent life may yeeld him ioy hereafter; For otherwiſe *levis hic neglectus, æternum ſit diſpendium, i.e.* A ſmall neglect in the ordering of our time in this world, will bee ſeconded with an eternall loſſe in the world to come.

Omnia tranſeunt, ſola reſtat & non tranſibit æternitas.

Tu dormis ſed tempus tuum non dormit, ſed ambulat imo volat. Bene illis qui ſic vivunt, ſicut vixiſſe ſe volunt cum moriendum erit faciantque ea quæ in æternitate conſtituti feciſſe ſe gaudebunt. *Amb.*

The fift concluſion.

Death is the ending our daies, not of our life. For when our day ſhall cloſe, and our time ſhall bee no more, then ſhall our death conduct vs to a life, which will laſt for all Eternity: For we dye not here to dye, but to liue for ever. Therefore the beſt guide of our life is the conſideration of our death: and hee alone leads a life anſwerable to his Chriſtian profeſſion, who daily expects to leaue it. Me thinkes 'its ſtrange-men ſhould be ſo induſtriouſly carefull to avoide their death, and ſo carcleſly improvident of the life

life to come, when as nothing makes death bad, but that estate which followes it: but the reason is, wee are spiritually blind and see not, nor know, in this our day the things that belong to our peace, wee haue naturally neither sight nor feeling of the ioyes to come. But when God shall enlighten the darknesse of our mindes, and reveale his sonne in vs when once the *day dawneth*, & that *day-starre* ariseth in our hearts ô then our death will be our joy, and the reioycing of our hearts, then shall wee infinitely desire to bee dissolued and to be with *Christ*. Let vs therefore with vnwearied endeavours labour to bring *Christ* home to our hearts, and to keepe him there. Let vs dye to our selues and to our lusts here, that so in the world to come, we may everlastingly liue vnto Christ and in him.

The sixt conclusion.

Now that we may bee the better incouraged to raise vp our indeavours to the attainement of this eternity; Let vs in a word consider the abundant and the ever-flowing happinesse in the world to come; neither eye hath seene nor eare hath heard, nor tongue can expresse the joyes that *God* hath provided for the that loue him. Saint *Augustine* being raviſhed with the desire of this life, breaketh out with an inflamed affection, how great shall that happinesse bee, where there can be no vncleane thing, where no good can be wanting; where every creature doth praise and admire his *Creator*, who is all in all things. How great shall that reward be, where the giver of vertue shall be himselfe, the reward of vertue: how great shall

Vbi nullum erit malum, nullum latebit bonum.

Præmium virtutis erit ipse, qui virtutem dedit.

that abundance be, where the author of all plenty, ſhall be vnto me, life and ſoule, and rayment, health, and peace, and honour, and all things; yea the end and compleat obiect of all my deſires: For in his preſence, is the fulneſſe of joy, and at his right hand there is pleaſure for evermore. How great ſhall that bleſſedneſſe be, where we ſhall haue the Lord our debtor, who hath promiſed to reward our good deeds; where wee ſhall haue the Lord for our portion, who will be to vs, (as he was to *Abraham*) our exceeding great reward? How great ſhall that light bee, where the Sunne ſhall no more ſhine by day, nor the moone by night; where *God* ſhall be our light, and the *Lord* our glory? How great ſhall that poſſeſſion be, where the heart ſhall poſſeſſe whatſoever it ſhall deſire, and ſhall never be deprived of its poſſeſſions? Here will be to the Saints an abundant, everlaſting, overflowing banquet; no griefe can accompany it, no ſorrow ſucceede it. Here is ioy without ſadneſſe, reſt * without labour, wealth without loſſe, health without languor, abundance without defect, life without death, perpetuity without corruption. Here is the beatificall preſence of God, the company of Saints, the ſociety of Angells. Here are pleaſures, which the mindes of the beholders can never be wearied with; they alwaies ſee them, and yet alwaies reioyce to ſee them: Theſe are the flaggons of wine which comforted vp *David*, when he cried out, according to the multitude of the ſorrowes which I had in my heart thy comforts haue refreſhed my ſoule: *In cælo eſt vita verè vitalis*, In heaven, and only in heauen is the true life. For there

Quies motus non appetitus.

there our memories ſhall liue in the ioyfull recordation of all things paſt, our vnderſtandings ſhall liue in the knowledge of God; our wills ſhall liue in the fruition of all excellencies that they can wiſh for, all our ſenſes ſhall abound in their ſeuerall delights. Here is that white ſtone, which Saint *Iohn* ſpeakes of, even glory and immortality to them that overcome. Here is that *water of life* which our *Saviour* ſpeakes of, whereof whoſoever drinkes ſhall never thirſt againe. Here is that river, the ſprings whereof make glad the heartes of men: And how earneſtly are wee invited to theſe delights; come, buy wine and oyle without mony? Heaven is at ſale, and thou maiſt buy it if thou wilt, and ſhrug not at the greatneſſe of the price, giue but thy ſelfe to God, and thou ſhalt haue it. And who would not abandon his honours, his pride, his credit, his friends, nay himſelfe? Who would not be willing to paſſe through the gates of Hell, and indure infernall torments for a ſeaſon, ſo he might bee certaine of ſo glorious and eternall an inheritance hereafter? Let all the divells in hell (ſaith Saint *Auſtine*) beſet me round; let faſtings macerate my body; let ſorrowes oppreſſe my minde; let paines conſume my fleſh; let watchings dry me, or heat ſcorch me, or cold freeze and contract me; let all theſe, and what can come more, happen vnto mee, ſo I may injoy my Sauiour. For how excellent ſhall the glory of the iuſt be? how great their ioy, when euery face ſhall ſhine as the ſunne, When or *Saviour* ſhall martiall the Saints in their diſtinct orders, and ſhall render to every one according to his workes? O were thy affections

Cœlum venale eſt nec multum exæſtues propter pretij magnitudinē: teipſum da, & habebis illud. *Aug.*

Bone Ieſu qui parcendo ſæpius nos à te abijcis, feriendo efficе, vt ad te redeamus *Ger. med.*

fections rightly ſetled on theſe heauenly manſions, how abiect & vnderneath thee wouldeſt thou eſteeme thoſe things, which before thou ſetſt an high price vpon? As he which aſcends an high mountaine, when he cometh to the top thereof, findes the middle ſteppes low & beneath him, which ſeemed to be high to him while he ſtood in the bottome; ſo hee which ſends his thoughts to heauen, however hee eſteemed of the vaniſhing pleaſures of the world when his heart lay groueling on the earth below, now in this his tranſcendency he ſees them vnder him & vilifies thē all in regard of heauenly treaſures. Let vs therefore cheerfully follow that adviſe of a Reverend Father: * Let vs here willingly part with that for heauen, which we muſt firſt or laſt neceſſarily leaue vpon earth, and let all the ſtrength of our ſtudies, and the very height of our endeauours bee diſpended for the attainment of eternity. For certaine it is howſoeuer wee liue here like ſecure people of a ſecure age, and howeuer we laviſh out the ſtrength and flowre of our daies, as if wee ſhould neuer account for it; yet our iudgement is moſt ſure, and ſhall not bee avoided: The ſentence of the Iudge will be one day moſt aſſuredly publiſhed, and ſhall not be revoked: *Wee muſt all appeare* (ſaith Saint *Paul*) *before the iudgement ſeat of Chriſt, that euery one may receaue the things done in his body, according to that he hath done, whether it be good or bad.* Then ſhall our wickedneſſe be brought to light which now lies hid in darkneſſe. *I ſaw the dead* (ſaith S. *Iohn*, Rev. 20. 12.) *both great and ſmall ſtand before God, and the books were opened and another booke was opened which is the booke*

Quod aliquandò per neceſſitatem amittendum eſt, pro æterna remuneratione ſponte eſt diſtribuendum.

booke of life, and the dead were iudged of thoſe things which were written in the bookes, according to their workes; and whoſoeuer was not found written in the booke of life was caſt into the lake of fire. Thus it is euident, euery man ſhall giue vp his account; euery ſoule ſhall firſt or laſt come to his reckning: *Multorum vocatio, paucorum electio, omnium retributio*, many are called, few choſen, but al rewarded according to their deeds. Oh then let vs prepare our ſelues to meet our God; let vs come before him with feare, and tremble at his iudgements. *Feare not him* (ſaith our Sauiour) *who when he hath killed the body, can doe no more, but feare him, who can caſt both ſoule and body to hell; I ſay him feare.* Oh how many of the Saints of God trembled and quaked when they haue meditated vpon the laſt iudgement. *Hierome* ſaith, as oft as I thinke of that day, how doth my whole body quake, and my heart within me tremble? * *Cyrill* ſaith, I am afraid of Hell, becauſe the worme there dies not, and the fire neuer goeth out: I horribly tremble (ſaith *Bernard*) at the teeth of that infernall beaſt. Who will giue to mine eyes (ſaith he) a fountaine of teares, that by my weeping here, I may prevent weeping and gnaſhing of teeth hereafter? Let the examples of theſe Saints of God ſtirre vp in our hearts the like affections. Let it be the pitch of our deſires, and the higheſt ſtraine of all our endeauours, to attaine thoſe heauēly manſions which our Saviour hath prouided for vs; and to avoid thoſe endleſſe, eaſeleſſe flames which God hath prepared for the Diuell and his Angels. Who would gaine the purchaſe of a ſhort and tranſient pleaſure,

Quoties diem illum cogito toto corpore contremiſco. Timeo Gehennam quippe interminatam

A dentibus beſtiæ infernalis contremiſco, quis dabit oculis meis fontem lachrymarum, vt pręveniam fletibus fletū & ſtridorem dentium.

Momentaneum eſt quod delectat, æternum quod cruciat.

at ſo high a rate, as the heavy price of eternall fire? Beſides how ſhall our tender bodies, which ſo ſhrinke at the prick of a pin, or flame of a candle endure thoſe laſting preſſures?

Who can dwell (ſaith the Prophet) with eternall fire, who can abide with euerlaſting burnings? Oh, let vs ſet before our eyes the judgement to come, and whatſoeuer we finde our ſelues worthy to be condemned for, by the juſt Iudge at that day. Let vs firſt condemne our ſelues; for where mans conuerſion begins, there Gods diſpleaſure maketh his period. Excellent is that aduiſe of S. *Gregory*, weigh (ſaith he) and conſider the errors of thy life while thy time ſerues; Tremble at that ſtrict judgement to come while thou haſt health, leaſt thou heare that bitter ſentence (*Goe yee curſed*) goe forth againſt thee when it is too late. Did man knowe what time he ſhould leaue the world, hee might proportion his time, ſome to pleaſure, & ſome to repentance. But hee that hath promiſed pardon to the penitent, hath not aſſured the ſinner of an houres life. Since therefore we can neither preuent, nor foreſee death, let vs alwaies expect it, and prouide for it. Let vs dye to our ſinnes here, that wee may liue to Chriſt hereafter, and let vs ſuffer with Chriſt in this world, that we may reioyce and raigne with him in the world to come. *Recuſat eſſe in corpore, qui non vult odium ſuſtinere cum capite.* When we depart this life, we goe to an eternity, to an eternity I ſay, which ſhall neuer end, to an eternity *quæ facit omne bonum infinitè melius, et omne malum, infinitè moleſtius*, which maketh euery good action infinitely better, and euery e-

Ceſſat vindicta divina, ſi converſio præcurrat humana.

Culpam tuam (dum vacat) pœna, & diſtrictionem futuri iudicii (dum vales) exhorreſce, ne tunc amaram ſententiam audias, cum nullis fletibus evadas.

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vill action infinitely worſe. Oh the vnhappineſſe and everlaſting woe of thoſe men, who preferre the ſmall and trifling things of this life, before the eternall weight of glory hereafter: who to enioy the ſhort comfort of a miſerable life here, are content to looſe the preſence of *God and ſociety of Angells hereafter.*

A PRAYER.

O Mercifull God thou that art the eternall truth, the true charity, and long eternity, ſo illuminate the blindneſſe of our vnderſtandings that the ſerious conſideration of our ſhort and tranſitory miſeries which wee run through in this life, may driue vs to a more feeling apprehenſion of thoſe eternall paines which abide vs in the world to come Settle our hearts vpon the true ioy, teach vs ſo to poſſeſſe theſe tranſient things, that we looſe not the enduring ſubſtance, ſo to lament our ſinnes, that we may eſcape the puniſhment, ſo to proceed in the way that we fayle not of our iournies end. Amen, Amen.

FINIS.

Theſe faults are to be corrected in ſome Copies.

Pag. 9. line 2. read *breathleſſe.* p. 12 l. 1. r *perſpicuous.* p. 34. l 6 r: *run.* p. 52. l. 6. r. *vndertakings.*